The Churchman.

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DAILY SERVICE.

"O come, let us worship, and fall down, and kneel before the Lord our Maker." "O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.—*Venite.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M
ALL SAINTS' CHURCH	" 6 "
ST. LUKE'S CHURCH	" 8 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.

ST. CLEMENT'S CHURCH	" 8 A. M.
CALVARY CHURCH	" 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION	" 8 " and 6 "
CHURCH OF THE CRUCIFIXION	" 8 "
CHURCH OF THE HOLY COMMUNION	" 6 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for September.

10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Fifteenth Sunday after Trinity.
8. Sixteenth Sunday after Trinity.
15. Seventeenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Eighteenth Sunday after Trinity.
28. St. Simeon and St. Jude, the Apostles.
29. Nineteenth Sunday after Trinity.

Communications.

For the Churchman.

REVERENCE FOR THE HOUSE OF GOD.

What constitutes a proper worship of God "in His Holy Temple?"—For such must we regard every Church to be that is set apart and duly consecrated to His service. Taking the authority of Holy Scripture for our guide, we find every thing under the express command and instruction of God Himself, to his servant Moses, adapted to secure reverence and devotion. So sacred was the place considered, none dared approach it irreverently! The Holy Shechinah beamed from off the mercy-seat, and man felt the presence of his God!—and was the "Holy of Holies" where there was *visible* manifestation rendered more so because it *was* visible? Is not the same Divine Power *spiritually* present with His Church *now?* and when not, may we not suppose such presence withdrawn because of our unhallowed approach? That Being who commanded Moses to put his shoes from off his feet, because the place whereon he stood was holy ground, is that Being still—"The King of Glory—Immortal, Invisible!" Though our dispensation is changed, I can conceive no change in God! Because "He took upon Him the form of a servant, and condescended to our low estate" because His ineffable love was thus manifested—and He was scourged and spit upon by the concentrated malice of hell, personated in man; we must remember "it was their *hour* and the power of darkness." It was thus our Divine Redeemer "trod the wine press alone."—Thus in agony He purchased our salvation! "consenting unto death even the death of the cross." But He also burst the gates of hell, and opened the "everlasting doors," and entered the "King of Glory." Having overcome the power of darkness, He ascended on High, and took His seat at the right hand of God, till His foes shall be made His footstool." It is this Divine Saviour who has thus opened a way of access to the Heavenly Throne above—Who stands, the Great Head of the Church, as their High Priest, to plead that atoning sacrifice, and offer the fragrance of His Holy name on their behalf! It is this Being whose infinite love has thus adapted the God Head—the Holy Unity—to our feeble and clouded capacities!—Who is with His people when they come to worship, and justly claims the homage due His presence!

I have been led to these remarks by observation of the manner in which worship is conducted in many Churches—which has seemed to me to indicate an inadequate idea of the *object* for which Christians assemble—to imply a lack of knowledge, as to what are the requisites of a holy and reverent worship. By these expressions, I would not be understood as confining it to outward forms alone. It is no Pharisaic (or, to use the more modern term, *Popish*) customs I would advocate—of which so many (even good and holy men) are now afraid—and whose fears are perhaps preventing a proper and wise distinction being made. We are all aware that to render an acceptable offering to Almighty God, it must be stimulated by the living principle—the warm affections of the heart—as its basis. But in looking at this point, is there not danger of others being too *little* considered? It is like gazing at the sun, and deeming his presence all that is necessary to gladden the face of nature—while the refreshing shower must *accompany* his genial rays, to effect the desired object. So in our worship of the Holy God—outward things, operating through the senses, as channels to the soul, convey that stimulating power, or as I would say, that nutriment required by the soul. When our Blessed Lord (who "knew what was in man") taught his disciples, in what manner was it? By choosing familiar objects, as adapted to illustrate, and thereby convey to their minds the proper instruction. These examples of His teaching, afford many valuable hints for our guide, as showing the constitution of the mind, and the necessary requirements of that mind. I would suppose then our worship, or our *love*, as manifested *in* worship, to include reverence, unity, and order, as requisite to true devotion. Reverence, as recognizing the presence of Almighty God in his "house of prayer!" Unity, as necessary to the Church (the body of Christ) as *one*—"Order" as "Heaven's first law," existing through all the works of God. *Without* these, I cannot conceive we have a true idea of what worship is constituted. My mind has often been painfully impressed with the thought, that many times, and in many places, this knowledge was lacking. The *causes* we cannot here consider. If these few hints should open the way hereafter to examine the subject further, we may do so—or perhaps as better, leave it to more able pens. When I have gone to the House of God, and observed some to enter with no *apparent* idea (though I judge not the heart) of any difference between *it* and the house of a friend; or, peradventure, one used for *any* public purpose—when no knee was bent—no head bowed—when seats were taken BOLDLY UPRIGHT, and the Minister of Christ officiating between God and his people, performs *his* part of the holy service—when he declares "the Lord is in His Holy Temple"—or the hymn of praise ascends to the Holy Three in One—*that seat is kept!*—The head not bowed "to own that Christ is God"—The knee not bent in prayer—or perchance *if* bent, (*for fear of Romish usage,*) the face averted from the altar, to what?—to survey—some object unworthy such a *time* or *place!!* This is no "fancy sketch"—and now what is the effect upon ourselves, or those who are confessed spectators of such a scene? Do they discover a Church in "unity with itself?" Or is it declared an *imagination*, or that which the Church has *lost!!* *Order* sought for in military parades—odd societies—*any* where save in the House of God!! "My brethren, these things ought not so to be!" PLAIN-DEALER.

For the Churchman.

Having, by His death, consummated that great offering for sin whose object was the appeasing of divine wrath in behalf of man, and procuring for him the mercy of God; and having, by His resurrection, brought us the blessed assurance that the momentous undertaking was acceptably and successfully effected; Christ ascended into heaven; there, in the immediate presence of the Almighty Father, to perfect His great atonement by pleading the sacrifice of His sufferings and death, and on the ground of its merits, interceding for His people.

St. Paul, in his Epistle to the Hebrews, gives us divine directions for regarding the sacrificial ceremonial of the Law as typical of Christ's sacerdotal functions. In the former, the high priest, having offered the divinely appointed sacrifice of atonement, went, with the blood, into the most holy part of the temple, where Jehovah vouchsafed a glorious visible emblem of His more immediate presence, and there, IN THAT AUGUST PRESENCE, made oblation of the blood of the victim. Even so "Christ, being come an High Priest, by His own blood entered in once into the holy place, having obtained eternal redemption for us."[*] "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."[†] There, pleading the merits of His sacrifice in our behalf, He is our "Advocate with the Father,"[‡] and "ever liveth to make intercession for us."[§]

Such a deep mystery of love having been exercised in our behalf, that surely cannot be true Christian faith, which embraces not, in all its awful reality, and with all the revealed circumstances which give to it its infinite worth and efficacy, and in heartfelt recognition of the necessity for it brought upon our nature, and upon ourselves individually, by depravity and guilt—*Christ's sacerdotal office*, His offering and sacrifice of Himself for our sins, His intercession for us in heaven, and thus His mediation, whereby alone we can have access to the Father, can enjoy the divine favor, and can expect future eternal felicity: that surely cannot be true Christian hope, which is not founded on this mediation of Jesus, and is not sustained by constant dependence on it, a constant cherishing of reciprocal gratitude and love, and of penitential sorrow for the sins that called forth the sufferings of its execution, and a constant practical sense of its claims to faithful and willing devotion. Animated by this faith and hope, the true penitent finds relief from the grievous remembrance and intolerable burden of his sins, at the throne of the heavenly grace thus rendered accessible to him. In all the sufferings and trials of life, the faithful Christian finds unspeakable consolation in the assurance that he has a Friend and Intercessor at God's right hand, Who, Himself Man, is "touched with the feeling of our infirmities," having borne the griefs and carried the sorrows of an earthly pilgrimage, and been "in all points tempted like as we are."[||]

In this glory of his ascended Lord, the Christian is also called to the consoling and encouraging contemplation of a reward of fidelity, and a recompense for suffering, held out as an example in which His disciples have a personal interest. It was for His becoming "obedient unto death, even the death of the cross," that "God highly exalted Him."[¶] "The joy that was set before Him" in being "set down at the right hand of the throne of God," was a heavenly reward, in consideration of which He "endured the cross, despising the shame."[**] And it is the exalted privilege of Christians, to be "joint-heirs with Christ, if so be that" they "suffer with Him, that" they "may be also glorified together;"[††] "that where" He is, "there" they "may be also."[‡‡]

Rich consolations these, brought from Heaven to every one who is united to Christ by a true and living faith! They animate him in his exertions, mitigate his trials, soothe his sorrows, and encourage his hopes, in all the duties, all the depressions, spiritual and temporal, and all the changes and chances, of this mortal life. Yet a little while, and in his case, as in that of his great Examplar, the laborer will receive his reward—the man of sorrows be called to a crown of rejoicing—the vale of tears be changed for the heavenly Zion—an earthly pilgrimage have led to a celestial rest and home. B. T. O.

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[*] Hebrews ix. 11, 12.
[†] Hebrews ix. 24.
[‡] 1 St. John ii. 1.
[§] Hebrews vii. 25. Romans viii. 34.
[||] Hebrews iv. 15.
[¶] Philippians ii. 8, 9.
[**] Hebrews xii. 2.
[††] Romans viii. 17.
[‡‡] St. John xiv. 3.

For the Churchman.

THE WEST.

Mr. Editor:—I am aware that a great deal has been said of the West, both as to its claims and wants in a religious point of view; the appeals that are made and the statements that are generally presented, though perhaps accurately enough describing the condition of a particular place, yet appear to me on the whole to present a defective view of the West: at least, the impression made upon my own mind by such reports, were very different from those left by personal observation; I may be wrong, but it is my impression that our missionaries write too often under the impulse of a single feeling, and without meaning to distort, give a very high coloring to the state of affairs in their neighborhood. It would perhaps be unjust to expect perfect calmness from men, who often labor under so many difficulties and so much neglect; but yet the importance of a true view of the state of the Church, and of what it requires for its efficiency, in the West, cause me to trouble you with a few communications on the subject, I will promise neither to be systematic nor regular, but will endeavor from time to time, to give a few etchings as my leisure may allow me, of religious matters in general, and Church matters in particular, in the far west, (if you think them worthy of a place in your paper.)

The general feeling in the East with regard to the exercise of the ministry in the West, is that it is an extremely hard field to work in: that is unpleasant to a certain extent, I am not disposed to deny, but certainly its difficulty has been very much exaggerated; I do not wish at all to detract from the honor of the self-denying men in the West, men who no doubt do a great deal for the service of their Lord and master, and for the extension of His Church; but do we not hear too much of self-denial, is it right, is it dignified, or does it manifest a Christian, self-denying feeling to be always obtruding our labors and our self-denials upon the world and upon the Church: and more especially when our own feelings imperceptibly exaggerate those difficulties. I know of a number of instances in which from the representations given, I was prepared to look for almost insupportable hardships, but which in observation shrunk into the capacity of ordinary labors: the ride of 30 or 40 miles through a pleasant country appears to me no subject of complaint, it is generally really exhilarating and delightful, sometimes, however, it may happen to be difficult or even dangerous (but this is a circumstance which will seldom occur) from very heavy falls of rain; and preaching in a school house or court house occasionally, can be insupportable to no one except to him, who is too fastidious to be a minister of the gospel.

There is an apparent roughness in the manners of the people, and perhaps too much familiarity of address, but it scarcely ever amounts to impertinence; but underneath this rather unprepossessing exterior, there is a warmth and heartiness of manner, which, I think, is not equalled anywhere in the east; a perfect good humor, which scarcely ever ruffled itself, amuses itself at the expense of those who are empty or vain. The source it appears to me of a great deal of the dissatisfaction which exists with regard to the West, arises, from the affected superiority of those from the East who come to practise in the various professions: wherever vanity exists it is subject to constant mortification, but here they set themselves directly to mortify it: there is, however, no such superiority on the part of those coming here, except in mere book learning, in every other capacity it is my impression that the western people are superior to those from the older states; and in consequence a man is thrown upon his own resources, who endeavors to influence society here, usage and prescription are nothing, men by coming from the older countries, have cut themselves loose from older usages, and a man must give a reason for everything, or be a mere cypher. A clergyman coming from the East under such circumstances, is likely to feel the greatness of the change, and perhaps the great objection to the West in the minds of our clergy lies in this fact; to the office, as such, there is little respect paid (for reasons which I may state hereafter); on the man everything depends. Now the clergyman who has been accustomed to a certain degree of respect and attention for his office sake in the East, is mortified and disappointed at this change, and feels disheartened in his efforts for the good of those, who, he thinks feel so little interest in himself or his ministrations; but this is judging too rashly, they feel for him more than he supposes, though they cannot manifest it so distinctly as they would in other places: in fact the extremely democratic character of the Western States prevents anything approaching to obsequiousness, and you often find a cold stiffness, which was intended only to be independence. Another impression which is widely prevalent, is that the Western people are extremely ignorant, it must be admitted that as a general thing they contrast very unfavorably with the inhabitants of the Eastern states; but at the same time, in almost every position where a clergyman can be placed, he will find some families, quite as well informed, and more hospitable than he can meet anywhere: I have never travelled anywhere that a stranger can divest himself of the feeling of home-sickness so soon, as among an intelligent family in the West. I have not made those preliminary remarks, with the intention of depreciating the labors or the self-denial of the estimable missionaries now in the field; my object is merely to present the subject in a proper light before the minds of my younger brethren in the ministry, or those who may be in any stage of preparation for it; and if possible, to turn their attention to a subject fraught with importance to the Church and country; I say my younger brethren, because on them it more especially devolves to extend the Church in the extremes of the country, because nature would point to them as the most proper instruments for undergoing the toil necessary for this work, and because what to an older man may be extremely difficult, nay impossible, may become natural and easy to them after the trial of a few years. To them I would say, that if the mere difficulties of the West deter them, they probably over estimate them; the mere physical hardships are nothing, they are not more than a man of even delicate constitution could undergo, nay, the amount of physical labor required here is rather useful than otherwise to the minister of the Gospel: the chief difficulty will consist in the denial of self, the denial of our own feelings of self-importance, and dignity: there is no doubt but there will be almost a constant call upon the minister to exercise these, but in what position would it be advisable for the christian to escape this necessity? But yet there is no man of good sense and gentlemanly feeling, who will not succeed in a short time in gaining all the respect and influence which it is necessary for him to attain. I have never seen a christian gentlemanly deportment meet with anything but kindness; while the man who attempts to repel rudeness by rudeness is sure to suffer in the end. I do not mean to apply this remark to any of our clergy, this of course would be unnecessary; but still in the same degree, and for the same reasons, it will be necessary for clergymen to govern their feelings and their tempers, a circumstance which is not often enough taken into consideration by the inexperienced, and which is frequently the source of disappointment and vexation. S.

To be continued.

For the Churchman.

Mr. Editor: My attention has been attracted to a couple of communications which lately appeared in your paper, comparing the relative merits of the Manuals of Mr. Richardson and Mr. Wilson, as guides to Church principles: the subject every thoughtful man must confess to be an important one, and the candor with which your correspondent discusses the question, disarms the prejudice of those who may be opposed to him. While all praise may be awarded to the Reviewer, still I have no doubt but there are many readers of your paper who like myself, will not suppose that entire justice has been done to the line of argument adopted by Mr. Richardson; this, however, would be scarcely a sufficient motive for my troubling you with this communication, did I not think that the course of argument adopted on each side leads to widely-different conclusions: I am aware that the argument in the present instance has not been pressed to its legitimate length, nor perhaps would it ever be by your correspondent; but many others will follow out further his course of argument, and vigorously adhere to the conclusions which a sound logic may lend them, and it is certainly my opinion, that a logical understanding, and a fearless temperament would lead in the present case to anything but the conclusion your correspondent has attained. The line of argument which your correspondent proposes to substitute for Mr. Richardson's, is that of authority, instead of reason, an unenquiring acquiescence in the present, instead of an investigation of the claims which it has upon our obedience. I am aware that the opinion which he opposes may be stigmatized with the name of private judgment, and no doubt enough can be said against its reckless exercise since the reformation: but we might be permitted to ask, will any individual give up his private judgment altogether, or are there any conditions and mortifications under which it can be exercised. The most extravagant opposers of its exercise that I have ever read, allow an individual to choose his *teacher;* now, in the very choice of a teacher there is an exercise of private judgment to some extent, and the question often resolves itself into this, not whether we are to exercise private judgment at all, but to what extent we are to exercise, a person disposed to be querulous might, I think, well ask, how his teacher was to be informed, are his principles and his knowledge to be acquired by the unhesitating submission of the intellect, to the dictum of whom? or of what? does the Church in America propose any infallible guide, or does it enforce any system which precludes the necessity of investigation; if so, her whole system of education and training is subversive of the end she seeks to attain. The submission of mind which your correspondent inculcates, can only be useful when an individual is born and educated in the Church, but under other circumstances will be as good an argument in favor of Paganism, Mohammedanism, or any other form of error in which an individual may happen to be born; but in no case is the exercise of the judgment precluded, Whether we set out with the enquiry after truth or the Church, we must to a certain extent, disarm ourselves of the prejudices arising from circumstances or education; we cannot submit to any authority until we are convinced in some way or another of the legitimacy of this authority, but to ascertain this, sometimes require, the longest and most patient search; I cannot admit that there is any analogy between the obedience we owe to a parent, and that which is due to the Church, until the identity of the Church is first settled; when we are convinced we have found the Church, then the analogy holds good; but who does not see, that this is the very point under discussion between us and the Romanist, and professions of the utmost submission will avail an individual little until the previous and more important question be settled; now, which I would appeal to any Churchman, is the most reasonable and scriptural mode of settling the question, the mode adopted by Mr. Richardson, or that which your contributor advocates; the one chosen by Mr. Richardson, and by most in the Church of which he is a Minister, is to identify the Church by certain marks which prove its scriptural character, the other is to trace back your pedigree to the Apostolic period: but what avails this in the controversy with the Romanist; this is only part of the argument, and a characteristic of truth which is common to both; and if there were no other test, would of course render both parties equally right, or equally wrong; and under these circumstances it is a binding duty for every person to remain a member of whichever of those two communions he happened to be born in: now this, I don't think any among us will admit, but if not, we must surely have recourse to some other tests by which to ascertain the object of our search: since we are agreed upon the ministry, we must turn to the doctrines on which we differ, and what other mode can be adopted to test their character but a reference to scripture and antiquity; this has been the common ground upon which the Advocates and opponents of the Anglican reformation have maintained their positions, until the more convenient and more pliant doctrine of developments had been discovered; the champion who covers himself with such a shield is sure never to sustain a defeat, but unfortunately it answers equally the purposes of the Romanist and the dissenter; the utilitarian and the fatalist, and every system that can claim *only* an *existence*, has the benefit arising from being a development; how then can we find the Church but by a reference to Scripture, and if this be so, I must think that the mode adopted by Mr. Richardson is the right one and notwithstanding the seeming disadvantages arising from the possibility of erroneous interpretation is after all the best one.

The objection to this course of argument is drawn from the supposed establishment of the Church previous to the giving of the Scriptures, and that, consequently, we must use the Church to discover the truth, or the Scriptures (which are used as convertible terms by your correspondent;) instead of using the Scriptures to discover the Church; admitting for a moment the first proposition, I must seriously express my doubts whether the conclusion follows after all; every corporation has to a certain extent, an existence before it has received its charter, and there is no absurdity in supposing that it may violate that charter; but its preexistence in this case is no reason for not examining the charter, to ascertain whether it may not have transgressed its powers or violated its constitution: and thus, even if it were conceded that the Scriptures depend for their authenticity on the Church, there is no reason for supposing, on the other hand, that the orthodoxy of the Church should not be tested by Scripture. While we freely allow, however the full force of the assertion, "that the Church is the witness and keeper of Holy Scripture," and admit the very strong improbability that individual judgment is equal to universal consent, still we must also think that it is upon this moral ground that obedience to the Church in the interpretation of Scripture is demanded of us, and not upon the supposition of the existence of the Church before the giving of the Scripture; and its consequent authority over it. This preexistence, it appears to me, is entirely fanciful, and depends upon distinctions more imaginary than real: it is true that the expressions used to point out the inspiration of Scripture may have reference to the Old Testament, but this of itself from the very fact, of the old testament being profitable for doctrine, for reproof, etc., of its furnishing the man of God for all good works, and all this before the Christian Church had any existence, is a proof that it does not depend upon it for its authenticity. I do not think, either, that the Church had an existence before the Scripture to any extent which would affect the question under consideration: it must of course be admitted that the Scriptures were not written and circulated, but could they have no existence before their being actually written out and bound up? what is the teaching of Scripture or the gospels, except the history of the life, and preaching of our Lord; facts which all the Apostles were acquainted with, and truths which they had well weighed before even they were commissioned; the teaching of our Lord was just as really and substantially the Holy Scripture, when heard by the ear and treasured up by the understanding, as if it were committed to parchment, or graven with a pen of iron on the rock forever: and I would ask candidly what was the theme which the Apostles dwelt on, when preaching to the Gentiles: was it not the gospel of our Lord Jesus Christ which they preached? perhaps not in the very words which we have in their epistles, but substantially the same, and equally the words of divine inspiration. From this, and a great deal more which might be said on the subject, it has always appeared to me that the objection drawn from the fact of the New Testament Scripture's not being written, against their existence; is unworthy of the intelligence or the candor of the very respectable men who maintain it: will any say that the poems of Homer had no existence before they were written down, that they never charmed and instructed, and in fine accomplished every thing which they could have done, if placed in the hands of those to whom they were addressed, when they were chanted through the cities of Greece by the Poet himself, there is a difference fo be sure in the mode of the reception of the truth, but it is only the preference which one sense has over another, the superiority of the eye over the ear in the permanency of its impressions.

I have been led to make these remarks from a sense of the obligation, which the Church owes to Mr. Richardson, and from my own conviction that the argvment of your contribution followed out to its full length, would lead to results which he would deprecate. For my own part, I am persuaded that I could never stop at the point, which he has set as his limit; if his argument proves anything it proves a good deal more than he intends, to my mind. Presuming that a good many think and reason as I do on the subject which has been touched on, and conscious at any rate that the interests of truth never suffer by a discussion, I have been led to notice what I consider to be the fallacies in the communication of your contributor. S.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION II.

STATEMENT OF THE SUBJECT.

Now, in order to identify the Church, it is obvious that we may take two different methods. We may ascertain from the Scriptures what are to be regarded as its essential Notes, and then institute a comparison between those notes, or features, and any given body claiming, at this day, to be the Church, or a branch of it. Or we may go back to the first planting of the Church, and trace its existence down the current of time, and in its spread over the face of the earth, until we find it extending itself into our own country. The former method is the most common in our day—and has involved us in interminable discussions upon the preliminary matters—Episcopacy, Presbyterianism, Congregationalism, &c.—namely, the Notes of the Church, and thus keeps us back from the subject itself; and even when the question has been decided, it leaves the appearance of making the whole matter depend upon a question of mere form.

I shall take the last of the two methods indicated above. This would be very easy, if the infirmities, the follies, and the willfulness of men had not encumbered the subject with embarrassments which render a more cautious procedure and a more careful investigation necessary.

1. Let us, then, endeavor to get a definite idea of the Identity of the Church. And for this purpose, perhaps a few illustrations from other subjects will be of the most important service.

There is, for instance, such an institution as *Masonry*. I say nothing here of its merits, or demerits, but simply refer to its existence as an illustration in point. It has existed, through several centuries at the least, one and the same institution. It is spread extensively over the face of the earth. It is the same institution, in all the nations where it has an existence at all. In separate towns and villages there are distinct Lodges, each with its officers, its Lodge-room, &c. He that joins any one of these Lodges is a Mason, there, and everywhere. In any other Lodge, in any other nation, he would be received, as a free and accepted Mason, to the same standing and degree as that which he had at the place where he resided. This is because of the *identity* of the institution. It is one and the same everywhere.

If, now, several individuals, in a settlement where there is no lodge, believing the institution to be a good one, become desirous of joining the Masons, and having a lodge in the place where they reside, there are certain rules and principles of extension by which they can obtain their object. They must first go in sufficient numbers and be regularly initiated into some lodge already in existence; and having been initiated themselves, they may obtain a charter or dispensation, and go to work under it. In this way they become truly Masons—their association is a lodge. They derive all the benefits, whatever they may be, of this ancient institution, from their connection with the lodge they have formed. And they are Masons, the world over. In any lodge, in any city or nation, they would be received to the same standing, and entitled to the same privileges. But if they had gone to work otherwise than as these principles of extension require, they would not have become Masons—their association would not have been recognized as a lodge—nor would they themselves have received any of the benefits which would result to them from being Masons—for, in fact, the course which they took did not make them what they expected to become.

The same illustration may be derived from the Odd Fellows' institution—from that of the Sons of Temperance—the Rechabites, &c.

As this is an important point, I will venture one or two more illustrations; and especially so because each individual will understand it the better if I give as an illustration something that he has known in his experience, or that has occurred to his own thoughts.

Take, then, for another illustration, the American Bible Society; an association which, while it is chiefly designed for doing good to others, confers some benefits and privileges upon its members. This society was, I believe, first established in New York. It has a written constitution, established modes of operation, and established principles, or provisions, for extension by means of auxiliary associations, which may be found in every county, town, or parish. If individuals, residing in a place where there is no auxiliary society, are desirous of establishing one, they have only to ascertain what are the rules that are laid down by the parent society, and strictly conforming themselves to those rules in their organization, they become thereby members of the American Bible Society. They are entitled to all the benefits arising from such membership, and can do all the good which it enables them to accomplish.

But if they proceed otherwise than according to those established rules, they may indeed form themselves into a Bible Society—one that may confer benefits on its members, and enable them to do good by the circulation of the Bible—but still they will not be members of the *American Bible Society*, nor will their association be one that is auxiliary to, or a part of, that older and more extensive institution.

Now this same thing must hold true with regard to the Church. Our blessed Redeemer contemplated founding a Church, that should exist forever (see Matt. xvi: 18). But it is evident that He did not Himself establish it in all places. Neither was it established in all places and nations by His immediate Apostles, during their lifetime. There must, therefore, be certain principles on which its extension depends; so that where a number of persons, who are already Christians, or desiring to become so, are found, a society may be formed in accordance with those principles, and becomes thereby a part of His Church.

2. Every society that is intended to outlast the generation in which it is instituted, and to be extended beyond the immediate locality where it was first organized, must have principles of extension, by which it can be expanded and located elsewhere. By ascertaining these principles, we are able to follow the society in its spread, and identify its existence in each particular place. The Church, like a vine, the root of which is at the place of its first establishment—Jerusalem—puts forth its branches into each city, province, or nation, until they spread over the face of the whole inhabited globe, and its tendrils reach every human heart. Now a vine is one, though it may have many branches. Yet we find no difficulty in identifying them. We can trace each one back to the original root, in a continuous line of unbroken succession; or—in case we start with a branch that does not belong to the same vine—we can trace it back to its separate root, and tell where it started from, ascertain, perhaps, by whom it was planted, and at any rate can thus prove that it is not a branch of the same vine. In tracing the vine, however, we may find here a branch crushed and deformed by violence, there one overlayed by mildew and rust—here one blighted by death, or choked by the growth of noxious weeds—and then, again, we may possibly find one on which man has grafted scions of a different stock, so as to produce fruits of a different character. But through all its identity can be traced; it is the same vine still. So with the Church—violence has been at work upon her sacred features, superstition has overlaid her simple truths and simple forms, apathy and worldliness have blighted her fruits, and the ivention of man has been busy with efforts to engraft its own multifarious schemes upon that which is the only life-giving stalk. But the Church's historic identity can be traced through them all.

3. It is comparatively easy to trace its identity in those places where it was established by the inspired Apostles, and continues with an uninterrupted succession to the present day. The admission of members from generation to generation, so as to keep the numbers good—the keeping Sundays and other Holy Days, in religious worship—the observance of the Sacraments—meeting habitually in the same place—calling themselves always by the same name—and various other notes, guide us, without fear or danger of mistake. And as a matter of fact, though we find that the enemy has always been busy at work in creating divisions and schisms, yet, in the places of which we now speak, there has never been any difficulty in deciding which was the old Church, and which the new sect. There may have been much difference of opinion as to which was right, the old Church or the new one, but none as to the fact, which was the old and which the new. In other words, the Identity of the body has never been a matter of doubt or dispute. In all the earlier controversies—the Arian, the Donatist, the Pelagian, and the Nestorian—there was no doubt, no question raised that these sects were the more recent bodies. They, of course, all claimed to be right. But no one of them claimed to be the Church that had existed from Christ and the Apostles. Their plea was, that the Church had fallen into error and corruption, and that they were reformers. And so they were, if they had the truth on their side, so long as they continued in the Church. But when they left it to form a new one, that which they formed *was* a new one, and that which they left *was* the old. So, also, with the modern sects—the Presbyterians, the Independents, and the Methodists—in England.—There is no pretence that any one of them is the Church of England—the Church that has existed in England from the earliest ages. It is fully and freely acknowledged that they are new Churches, formed by individuals seceding from the old Church.

Now such facts do not at all embarrass us in our attempts to identify the Church in those countries where it was planted in the earlier ages—that is, in ages so early as that no mere sect that then existed, has lasted down to our own. The Church that was planted then, and has outlived all schisms, and sects, and opposisitions, is undoubtedly and unquestionably the one of which we are in pursuit. It may be somewhat—nay, sadly—changed in doctrinal character and general appearance, but, historically, and lineally, it is the same. No one denies that the Church of Rome, that is, the Church in the immediate province of Rome, is the same Church today, notwithstanding all its sad corruptions and sacriligious abuses, that it was when STS. PAUL and PETER gave up their lives there in attestation of "the faith once delivered to the Saints." Historically it is the same Church, however otherwise changed.

4. Our difficulty presses upon us only when we come to identify the Church in these latter ages, when sects are abundant, and where, until lately, the name of Christ had not been heard. Though late in reaching us, yet a branch of the vine may have found (and we trust has found) its way to our country. In studying the history of the Church, we shall find that it was never inactive. The vine was always growing, always putting forth new branches. The Northern nations of Europe—Sweden and Norway—were not converted until the tenth or eleventh centuries. Yet at length a branch of the vine reached there also. So with us. Therefore we want some clue, or guide, by which we can trace the connection, and identify the body.

5. Now, to accomplish our object, I propose to ascertain, in the first place, the fundamental principles of the extension of the Church, as we find them in the Scriptures, and apply those principles to the historical facts. I propose to inquire, first, how the Church was extended and expanded, by the Apostles, into other countries than that where it was first established.

The method which I propose to pursue is one to which we are familiar in similar cases. For instance, the Baptist sect was first established, in the United States, at Providence, R. I., A. D. 1639. Since that time it has spread over almost the whole country. Yet we have no difficulty in identifying it. We are willing to go by *the name*, until we learn that there are several sects claiming the same name. We then resort to the principles of extension, and to the acknowledgment of communion. They have principles by which their sect can be extended indefinitely. Persons residing in a place where there is no society of that communion, have only to ascertain those principles, organize accordingly, and they are acknowledged by the general body of Baptists, and received by them into communion, and become thereby one body with them—a branch of the same vine.

The same may be said of another denomination in this country. It has its principles of extension. When in the formation of new religious societies, designed to belong to any existing communion, the people forming it conform to the rules and organic principles of that denomination; they become a part of it, and as a religious body are identified with it. But if they do not conform to those principles, they form a new denomination—at first by themselves—but, in course of time, others may adopt their rules and principles, and then they will become a vine, also putting forth its branches into other parts of the earth. And in writing the history of that denomination, we must first learn, from a study of its principles of extension, what we are to regard as a part of the same denomination and what not; that is, we must identify it.

Now this is what I propose to do with regard to the Church of Christ—the visible society of believers which He founded. We cannot always be guided by the name. For even in the Scripture times, we read of the Church of Jerusalem, the Church of Antioch, the Church of Corinth, &c. Yet we have abundant evidence in the Scriptures that, although they had these different names, yet they were but one fellowship—one communion—one Church. We must then follow this vine, and trace its progress as it extends itself into these different countries where it receives these diverse names, and thus identify its existence. And in order to do this, we must, in the first place, ascertain the manner in which, or the principles by which, it was extended.

6. I have said that this method is one with which we are already familiar. All denominations use it in their own case, and therefore no one can object to its use here. There is not one of the fifty or sixty denominations of this land that is not extending its communion, or at least seeking to do so, by establishing societies in places where there are none of their order. And when such a society is established, they ascertain, in some way or other, that it has been established on their own principles, and in conformity to their general usages, before they receive it into their communion. They all have representative bodies, or councils, under the name of Conference, Presbytery, Convention, Association, Convocation, Synod, or something of the kind; and when any newly formed society seeks admission to their celebrations, &c., they examine, if they have not previously been sufficiently assured, and see if the society has been got up in conformity to their principles and usages. If so, they gladly grant the admission which it seeks. But if not, the admission is withheld. If they yield up the points of difference, and conform, it is well. But if not, and they persist in their peculiarities, they constitute thereby a new denomination—a new Church. Their act becomes a fact of history. It neither violates the identity of the denomination previously existing, nor does it throw any serious difficulty in the way of our discovering it.

Whatever, therefore, we may think of *the result* of our application of the organic principles of the Christian Church to the facts of history, we are, all of us, prohibited by our own acts—acts indispensable to our distinct existence—from pronouncing the method unsound or unjust. And in taking this course, it seems to me no small gain that we avoid all of the appearance, as well as of the reality, of making Church communion depend upon a mere form, or incidental fact. It carries all along with it the impression that it is not a mere form that we are seeking, but the Church itself—the mystical Body of Christ—the fellowship of the Apostles and Martyrs—the communion of those who have been sanctified—the Temple of His Worship—the participation of His promised presence—the Flock that He feeds, and the Fold of His watchful care.

I may as well here introduce a term which it will be convenient to use frequently, and which with some readers may need a word or two of explanation. The Church of which we are in pursuit, and which we are endeavoring to identify, is properly distinguished from all others by the title, *Catholic*. It is THE CATHOLIC CHURCH OF CHRIST. The word "*Catholic*" means, *whole, general, universal*. "It is so called," says an ancient Father, "because it is spread over the whole habitable globe, from one end to the other."

We may then speak of this expanded and diffused society of Christ's Disciples, as a whole, and call it the *Catholic Church*. Or we may speak of it in any particular nation, and call it the Catholic Church in that nation; as the Catholic Church in France, the Catholic Church in England, &c. But in either case, whether we use it of the whole, or only a part, we mean, if we speak of the whole body, that Church which has, visibly and apparently, existed ever since it was founded by our Blessed Lord and His Apostles; and if we speak of a part, or local division, then that of which we speak is a part or local division of that Church. But the title, Catholic, as I shall use it, is intended to indicate only this one fact, or idea, namely: the Church, or Society, instituted by our Lord continues in its existence to this day, or some part of it, as distinguished from all others of a different and more modern origin.

D.

To the Editor of the Churchman.

Rev. and Dear Sir.—Could I tell you in full, my experience, or in other words, the progress of my mind, on the subject of my sermon "on the Communion of Saints;" you would see, that I have come to the conclusions, which I have adopted, with great care and thoughtfulness. There was a time when I thought with you on some of these points. I have altered my mind, and therefore must beg leave to differ from you in the following particulars. I will, my dear sir, notice a few of these points of difference in the order in which they occur in the remarks made by you on my sermon, in a late number of the Churchman.

In respect to the historical question, as to the effect of Baptism upon the condition of the slave, I may have expressed myself too much in general terms,—but it is quite unaccountable, that so many laws have been passed at different times declaring that Baptism should *not* set the slave free, if there had been no law or custom declaring that such should be its effect. From the very cases cited by yourself, it appears that the question was, whether Baptism did not free the captive? That it should have been decided adverse to the claims of the slave, is not surprising, when England was encouraging the slave trade.

I differ with you on this position. You say, "It is by no means clear to us that the colored people have been excluded by the Church from *any* Christian privilege." I can hardly suppose that the Editor of the Churchman would have written this without having very attentively considered the two particular cases to which I refer in the sermon, in reference to "colored" Christians in the North. Is it meant that there *are no privileges* of an extraordinary character, at the Seminary, which would be lost either by a colored candidate or by any one else? If this be the meaning, perhaps there are many who would acquiesce in the opinion: if there are privileges, is it true that it is no privation to be debarred their enjoyment? Suppose a person with black hair and blue eyes, and of a yellow complexion, should present himself at the Seminary for admission, and should be told, that his strange and unusual color and complexion would be offensive to the Professors and Students, and that he must go and prosecute his studies with a private clergyman—Will the Editor of the Churchman say, that in this case he would see "no deprivation of Christian privileges," if he think that the Seminary does afford extraordinary benefits to candidates for Orders? Would the individual have no cause for complaint?

The Editor of the Churchman, we think, is misinformed as to the historical fact respecting the origin of the first Colored Church in this City. The congregation was established by the advice and aid of *whites*. These people were very numerous in our Church, and it was to get rid of them, that they were encouraged to make a separate organization: it was on account of the "*repugnance*" which was felt to have them in certain Churches, that funds were contributed to enable them to build a church. If the Editor of the Churchman can find room to publish the appendix to this sermon on the case of St. Philip's Church, which contains *both* the majority and minority reports on that subject, its readers will have a full view of the case, and will be enabled to vote at the ensuing Convention with a full knowledge of all the facts. I am sorry, Mr. Editor, there seems such a "repugnance" on all sides, to consider the whole question, apart from party feeling, in the light shed upon it, by the doctrine of the "Communion of Saints." Not a single allusion has been made by any person who has commented on my sermon, upon the severity of the slave laws at the South. If the laws be as I have stated in that sermon, can any Catholic Christian say, they are to be acquiesced in and countenanced by those who have been baptised into the same Body with the individuals who suffer under these severe inflictions? This is the question, and the principle question, in reference to Christian duty at the South.

I am quite sure, Mr. Editor, I have no fanatical notions on this, nor, I hope, on any other subject. Whatever "repugnance" I may have at any time felt toward attending upon the ministrations of a colored Clergyman, I have long since cast them away as utterly irreconcilable with my duty as a member of the great Church in the world, which holds and sets forth, as a permanent article of its faith, the doctrine of "Communion of Saints."

Yours with great regard,
EVAN M. JOHNSON.

For the Churchman.

Mr. Editor.—I thought that some one would have taken notice of a very strange assertion which E. M. P. W. has twice made, with regard to THE LORD'S PRAYER. I have heard such assertions, frequently, from Socinians, but never before from "a Master in Israel." He thinks *the Lord's Prayer*—i. e., the prayer of our Lord and Master CHRIST, does not recognise the Second person in the Glorious Trinity! It has commonly been regarded in the Church as a peculiar recognition of CHRIST'S mediatorship—as coming to the Father, by and through the SON, in a pre-eminent way; since it uses the very words which he commands us to use, whenever we pray. A contrary notion, if advanced in a Church newspaper, ought certainly to be corrected as soon as possible.

I respect and love E. M. P. W. too much to go into controversy with him. But I must say, in love, that as a champion of Odd Fellowship, he is destroying that light in which I once was able to regard him without any shadow. I thought, *in him*, at least, the Church had a missionary and an almoner who was determined to know nothing amongst the people, except "CHRIST and him Crucified." I loved him as bearing the Church's alms among the poor, as putting *on* the altar, and bearing *from* the altar, the offerings of Christian hearts—and as the Church's servant, wholly and entirely. Is it possible that *he* will even exhibit the Church's nakedness, to cover that of Odd Fellowship? Such seems to me his plan of defending a human institution which seems to have a large share of his large heart.

PASTOR.

THE CHURCHMAN.

New-York, Saturday, Sept. 9, 1848.

We shall endeavor, in our next, to comply with Mr. Johnson's request, and publish the reports to which he alludes in his communication of this date. We shall take the same opportunity to publish some editorial remarks which we have prepared, in reply to his communication, but for which we cannot make room in our present number.

From the Cobourg Star.

To the Editor of "The Churchman," New-York.

DEATH OF THE ARCHBISHOP OF PARIS.

Dear Mr. Editor.—Will you excuse your alien correspondent in again making a few *dissatisfied* remarks. I believe you will give me credit for doing so not only from a filial love to the Church at large, but also from a deep interest in your section of the Church Catholic, and in "The Churchman" as one of its most important organs. In "The Churchman" of the 22d of July, received last night, I find this remark respecting the death of the Archbishop of Paris:—"Melancholy as such a death is to contemplate, it was fraught with glorious issues to the martyred Prelate. A nobler death a christian could not desire to die."

Surely, my dear Sir, such an eulogium as *this*, must have been written in utter forgetfulness of this Prelate's previous conduct.

Scarcely had their King been violently hurled from the throne,—considerably less than a week,—when this Archbishop and his Clergy, in solemn state, offer their adhesion to the rebellious men who had violently dethroned him; and that before any regular Government was established, or its principles therefore at all permanently settled! Yea, while yet their unfortunate Monarch was still in France.

Again, a few days after, when the worse than pagan, because apostate, mob of Paris, brought an idol, which they choose to call the "Genius of the Republic" in grand procession before the Church of Notre Dame, the Clergy *came out in a body*, and *unasked*, gave this impersonation of rebellion, blood and athiesm, *the solemn official blessing!* Whether the deceased Archbishop was present and partook personally in this awful desecration of the sacred functions of their office by this degraded Priesthood, I know not; but clearly he was responsible for them, as the chief primate of the Church in Paris, unless he had immediately, openly, and authoritatively denounced the act and punished it, which we have not the slightest reason for supposing he did; nay his known previous conduct gives us but too strong grounds for supposing that it was done with his sanction, if indeed it were not, in fact, his own act.

Now Sir, would the Primitive Church have spoken of such a man as *a martyr*, because, when every thing dear to him, and all around him, as men and Churchmen secularly considered, was threatened with destruction, he endeavored to stop the ruin which his own godless and uncatholic trickery had done so much to rouse, and was accidentally shot in doing so? Alas, to me, (and He who is the true Head of the Church, fallen as she is, of France as well as our own, knows I do not wish to be uncharitable, but to me) the death of the unfortunate Archbishop looks much more like judgment than martyrdom. He had "sowed to the wind": is its uprising that he "reaped the whirlwind".

I am no upholder of Louis Philippe, though I think he was a much wiser man and sounder politician, and therefore a much better King, than the French as a political, ay, or I fear, as a christian people deserved; yet viewing him as *an usurper*,—which as an humble member of the Church, deriving my creed therefore on every subject simply from the Bible, as ever interpreted by the Church, independent alike of modern developments and the distortions of time-serving expediency, I am compelled to do,—believing the late King of the French however as I thus must do, to be himself a rebel against the legitimate Monarch of France; still the Church in France had properly submitted to his authority as that of "the powers that be," had doubtless taken oaths of allegiance to his government, had publicly in her progress sought for every blessing to rest upon him and his family,—thus instantly, therefore, before ever another government was properly consolidated, or they had heard of even the forced submission of their King to his fate by leaving France and making no public effort to reclaim his throne, then I say, for the Archbishop and his Clergy to be amongst the first to give in their adhesion to a government based on pure violence, without any protest against its unholy principles, was to give their high and holy sanction,—as they so shortly afterwards, yet more audaciously and impiously did, in the matter of blessing the image,—to the worst principles of rebellion, *murder*, irreligion and insubordination.

Is it possible that those who only reap the legitimate fruits of such unhallowed conduct, and they too Bishops and Priests of the Lord of Lords, can be *martyrs!* Alas, alas, they are only *victims!*

It is not easy, when both Church and State have got into a maze of error, at once to say what at any particular junction is the precise path of duty. But it is evident that the Church of France has of late been the mere sport of circumstances, pandering to whatever principles were most popular, seeking in all, only to advance her own *secular* interests. But is not this, alas, ever the case with the Church, when she is thoroughly imbued with Romish error? And that the Church of France is far more under the influence of the Papacy and its corruptions than even before the first revolution, is, I believe generally admitted.

The duty, however, of the French Clergy, in the last revolution, is in my mind clear; I cannot think that the teachings of the Bible and the Catholic Church admit a question on the subject; they uniformly teach that "rebellion is worse than the sin of witchcraft," and that they who "use the sword," that is contrary to law, "shall perish by the sword." Clearly then, the French Clergy should not have ceased to warn the people of their sin, to pray for them, and finally, when a regular Government was *de facto*, established, they should have quietly submitted to its authority, as that of "the powers *that be*," but assuredly they should most cautiously have abstained from any act which could possibly be construed into an approval of the godless means by which that power had been obtained. Thus did the Clergy, notwithstanding all their errors in the first revolution, 1792.

Uninfluenced as would be any other line of conduct in the Ministry of any portion of the Catholic Church, there is a peculiar want of principle manifested in this sanction of rebellion by the Romish and Jesuitical Clergy of France; since with them the doctrine of *passive obedience* has swallowed up well nigh every other principle of our holy religion. But, we repeat, such also is and ever has been the conduct of proper and distinctive Romanism—ever ready to sacrifice even all that she herself holds holy, when *earthly* interests appear to require it.

But not only do the sins of the unfortunate Archbishop, as head of the French Church, in the matter of the late revolution make the idea of calling him a "martyr" painfully repulsive to all my feelings of reverence for the holiness of God and the purity of his Church, but the very act in which he was engaged at the moment when he received his death wound, though most excellent in itself, was inconsistent with his previous conduct, and so the insurgents must surely have felt it. The work-people of Paris, had been told by that Government whose conduct and principles the Archbishop and his Clergy had so ostentatiously approved, that they not only acted lawfully, but nobly, in having dethroned the King and overturned his government, for that *they were the proper source of all authority in the land, and that their wishes ought to give law to the nation.* Now when this *very people*—the working-classes and the mob of Paris—choose in their sovereign pleasure to carry the revolution out to its legitimate results, what right, shocking as these results might have been, what consistent right, *I* ask, and the insurgents of Paris might well ask, had the Archbishop to interfere with them in doing that which, a very few weeks before, he had given them his solemn approval for doing, as being a righteous and noble work; and that, too, when they had upset a government which for all practical purposes of order and good government was incomparably better than that ephemeral mass of usurped weakness which they will again endeavor to overturn!

O no, my dear Sir, the poor Archbishop was no "martyr." Let us not so confound holy things with the mere efforts after good of human impulse. We hear even of no repentance in the Archbishop for having led these people by corrupt teachings and unholy sanctions to their present fearful state of anarchy; surely then a passing and inconsistent effort to stay the ruin he had so prominently aided in increasing, was a small atonement for the past and unrepented mischief he had done these people!

Is not martyrdom, the conclusion of a holy life by a violent death, inflicted because the martyr refuses to renounce his holiness? But in no degree was this the case with the unhappy Archbishop: his previous acts sanctioning the wicked tumults which ended in his own death were certainly *un*holy, while the accident, for such I suppose it was, by which he met his death, though occurring in a *tardy* fulfilment of duty, was certainly in no degree occasioned by his determinate upholding of the purity of "the faith once delivered to the Saints;" alas, far otherwise.

Neither could the Prelate plead a love of liberty as his apology: as a Romanist we cannot think that such were his real tendencies, and as a Christian Bishop he ought to have known that *true liberty*, is not the right to call our superiors to account even for their unrighteous conduct. *they are accountable to their earthly superiors or to God*: THE ONLY HOLY LIBERTY THEREFORE IS THE UNRESTRICTED FREEDOM TO FULFIL EACH ONE OUR OWN DUTY IN THAT STATE OF LIFE IN WHICH IT HAS PLEASED GOD TO PLACE US. All yearnings after other liberty than this is licentiousness, arising from the corruption of our nature, and is one of the chief temptations by which Satan seeks to destroy the Church in this age.

Hoping, Reverend and dear Sir, that you will excuse the freedom of these remarks, believe me to be a serious admirer of the general tenor of your admirable Paper; indeed I do not see how I could do otherwise and act consistently as A CATHOLIC.

N.B. I send this communication to a provincial Paper, desiring one to be sent to you, because I wish its sentiments to be promulgated here. Should you with your accustomed liberality see fit to insert it in the "Churchman," you will gratify your sincere friend, as I hope it may prove one drop in the ocean of truth.

A C.

To the above lengthened communication,—which we insert not so much from the importance of the point in question, or the strength of the argument adduced, as from our great regard for the source whence it emanates,—we deem it necessary to offer only a brief reply. The facts in the case are simply these. A fierce and bloody civil contest was raging in the streets of Paris. The Archbishop in his capacity of Chief Pastor—which was recognised by both parties—proffers his mediation. He went forth to allay the angry feelings of the belligerent hosts—to stop the effusion of human blood; and in carrying out this humane, this christian purpose, he receives his death wound. Now it matters not how faulty may have been the previous political course of this prelate, in this last act of his life he stands before the world in the high character of a Peace Maker; and dying in the benevolent attempt to put an end to a bloody contest between brethren, he won for himself a glorious name. He fell a Martyr in the cause of mercy and humanity.

But we are not prepared to admit that the Archbishop had violated any point of duty, in the course which he took at the revolution of June. Louis Philippe had abandoned his throne, and fled the country, without even striking a blow for his crown, and a new government was proclaimed. To this the Archbishop gave in his adhesion, and submitted himself. "When Louis Philippe was unkinged," (to use the language of a correspondent of the English Churchman, protesting against the application of 2 Kings ix. 31 to the case of the Archbishop, as it had been made in an article copied in that paper) "he transferred that allegiance to the *de facto* Executive of 1848, which he had previously given to the *de facto* Executive of 1830." "If there be such a thing," adds this writer, "in the Christian Church as the grace of Christian martyrdom—if there be such a thing as heroic love for a suffering flock, strong unto death—then the holy death of this Pastor, going to the slaughter to stop the effusion of blood at the risk of his own, and purchasing it at that great price and dying in the peaceful happiness of having accomplished the highest act of a Christian Bishop, "the good shepherd" of a flock—the humble imitator of "THE GOOD SHEPHERD"—ought to stop every such unkind, cold-hearted reflection, as that to which I was shocked to see your pages give circulation."

Now, we hold to the Divine Authority of Civil Government: that "the powers that be are ordained of God," and that "every soul is bound to be subject" thereto. But we do not hold to the Divine right of Kings, as such, to govern men, much less to the Divine and indefeasible right of any one family, or families, to hold the sceptre of authority. Obedience is due to Rulers—and when there are conflicting claims upon allegiance, we maintain that is to be given to that party in whose hands, through the permission of God's Providence, the actual administration of the functions of government is lodged. If this be not so, we are at a loss to understand upon what principles the Clergy and people of England were justified in submitting to the authority of William and Mary after the Revolution of 1688. And if Archbishop Affre is to be branded as a Traitor, we see not how the memory of Archbishop Tillotson, and all who acted in like manner at that memorable epoch, can escape a similar stigma.

A letter has been published in the English papers purporting to be from Lord Clarendon to a Roman Catholic Archbishop, inviting that Prelate to communicate with the Pope regarding the statutes for the Irish Colleges. Lord John Russel had been asked, in the House of Commons, by Mr. Grogan, whether this letter were authentic. The Premier did not positively answer the question. He admitted, however, that some communication had taken place between Archbishop Murray and the Lord Lieutenant of Ireland. Of the statutes, certain clauses are referred to as deserving of particular notice, as indicating the system of spiritual tyranny and suppression of truth which is to preside over the colleges.—The Professors are forbidden to make any statement injurious or disrespectful *to the religious convictions of any portion of his class or audience*. And that he will not do so, is a pledge inserted in the declaration which every Professor is obliged to sign on taking office.

Upon the general statement of Ireland, the English Churchman speaks as follows:—

"Ireland is rather more quiet, and three more of the rebel leaders have been taken. Some of the Romish Bishops and Clergy are very anxious that they should be treated leniently, having some compunctious feelings, no doubt, that the rebels have only acted in accordance with the exhortations and example of several Roman Catholic Ecclesiastics.

Sundry hints have been thrown out in the House of Lords about the propriety of endowing the Romish Church in Ireland; and Lord Shrewsbury, forgetful of his oath, has coolly proposed to give half the property of the Irish Church to the Romanists. If rebels are to be treated so well, who would not take up arms against the Queen? If this theory is to be acted upon, the only way for the members of the Irish Church to save their Ecclesiastical property will be to turn rebels themselves.

As to the endowment of the Roman Catholic Clergy, it would not tend to the pacification of Ireland. This was well explained, in 1805, in a speech in Parliament by Mr. Percival:—

'The principle of the arguments in favor of a national payment for the Roman Catholic Priests is, that it will give the Government a hold upon the Roman Catholic Priest, and be the means of attaching the Priesthood to the interest of that Government, of which at present they are wholly independent, if they be not radically hostile and averse to it.

Now, Sir, if this be either the avowed, or the suspected, object of the indulgence, will it not, I ask, instantly defeat itself? Would not a Roman Catholic Priest, by accepting this offer, become an object of jealousy to his own body; of distrust to his own flock? Would it not detach him greatly from it, and so deprive the Government of all the hope of utility proposed by the connexion, and give rise to a new set of popular and independent Priests—most probably of the Regular Orders—who will enjoy the lost influence of those whom Government has purchased?'

Has Lord John Russel never read the fable of the "Fox and the Swallow?" Does he not know that is it better to bear the present swarm of flies, than, by driving them away, to invite the attacks of a larger and more hungry swarm? Is he not aware that the proposal of certain parties to legalize the Regulars is made under an expectation that the Seculars will be endowed?

Suppose them to be endowed by the State in the first instance, it is not evident that, after a time, the people of England will object to pay the money? And will it not then be said that by a better mode of administering the property of the Irish Church, a sufficient surplus may be obtained for the payment of the Romish Priests? Let Irish Churchmen look to it. If ever the Romish Clergy are endowed, it will be out of the property of the Irish Church. And it will be an additional mortification to the Irish Clergy to find that, by this means, the number of Romish Priests in Ireland will be doubled. Let, then, Irish Churchmen, and English Churchmen, too, be awake to the real danger of this proposal. Should it ever be carried, they may prepare for a long period of darkness and superstition in Ireland."

At Rome everything was in confusion at the last advices. The news from Lombardy had led to tumults; and as the Pope did not agree to assist Charles Albert till it was too late, a strong feeling has arisen against the Clergy. The cardinals are escaping from the city, and "we should not be surprised" says the English Churchman "to see the Pope follow their example."

New Publications.

THE CHURCH ALMANAC for the year of our Lord, 1849. New York Protestant Episcopal Tract Society, 20 John street.

This valuable and welcome Annual visitant comes to us in a neat form, bearing upon the title page a cut of the Chapel of the Holy Innocents, St. Mary's Hall, Burlington, N. J. The Calendar Pages give the Daily Morning and Evening Lessons, and in notes at the foot we find the Proper Psalms for the days for which they are appointed, and *notitiæ* of specialities in the services of the Festivals and Fasts. This renders it a complete manual for the Churchman. The Statistical Information is full and accurate. The list of Bishops (101) in the Reformed Branches of the Church, gives the date of consecration, and of translation, where it has occurred. This is followed by the usual Alphabetical list of the Clergy, drawn up with great care, and corrected to the Feast of St. Bartholomew. In the subsequent editions any change that may occur will be noted. The number of our Bishops is 30,—of Presbyters and Deacons 1453; total 1483. The pages of the Almanac not occupied with the Calendar and Statistical Matter are filled with instructive articles, including a succinct account of the six General Councils, and a brief historical notice of the Prayer Book.

HISTORICAL AND MISCELLANEOUS QUESTIONS, BY RICHARD MAGNALL. Adapted for Schools in the United States by MRS. JULIA LAWRENCE. New York, D. Appleton & Co., 1848, 12mo. p. p. 308.

This is the first American Edition of an English School Book which has passed through eighty-four editions. Mrs. Lawrence has re-arranged the original work, and made large additions to it embracing the elements of Mythology, Astronomy, Architecture, Heraldy, &c. We were pleased to observe the Definitions and Questions on Gothic and Church Architecture, and the neat illustrative cuts in that, and other portions of the volume.

PIKE'S ILLUSTRATED DESCRIPTIVE CATALOUGE of Optical, Mathematical, and Philosophical, Intruments. New York, 1848, 2 vols. 12mo.

Mr. Pike, the well known Optician, has published a full description of the various philosophical intstruments manufactured and sold by him. The design of the work is to aid Professors of Colleges, Teachers, and others, in the selection and use of Illustrative Apparatus in every department of science. Over 750 Illustrations occur in the Catalogue—mostly original, and drawn from the most modern and approved instruments.

Our thanks are due to the REV. MR. SHAND, for a copy of his excellent sermon preached at the consecration of the New Trinity Church, at COLUMBIA, S. C., from which we hope hereafter to enrich our columns with a few extracts.

THE CONDITION AND PROSPECTS OF THE PROTESTANT EPISCOPAL CHURCH, by B. P. AYDELOTT, D.D. Cincinnati, 1848. pp. 176.

We had occasion to mention this book last week in connexion with our review of the Cincinnati Address. Doubtless the brief notice we then bestowed upon it, has whetted the appetite of our readers for further refection from this delectable provision for the needs of the Church, and we cheerfully hasten to supply their cravings. The work is a collection of sundry communications to the Episcopal Recorder in the course of last year. They then appeared to be intended for effect upon the General Convention, and kindly to point out to that body what they must do for the salvation of the Church. As is well known, they utterly failed in this design, and the Protestant Episcopal *denomination* still remains in the shocking condition denounced by the perspicacious author. Hence he has taken to publishing his book in a portable form, and to presiding at an Evangelical Knowledge Auxiliary Club. Of course these are to be viewed as simultaneous operations, having one and the same end in view, and that end is the reformation of the Church in these United States according to the most approved Puritan standard. We have all heard the loud cry of Popery! Popery! that has been raised by Low Church prints, and the abuse that has been heaped upon Bishops, Priests, and Deacons, Professors and Doctors, authors and editors, for their attachment to Rome: people have wondered at this general apostacy; and as some important converts have been made in England to the Papal system, and some unimportant persons here have followed their example, it has been supposed in perfect sincerity, that all those assailed intend to tread in the same steps. And so long as the slanderers confined themselves to empty declamation, loud assertions, and vague accusations, it did very well: this cunning system of action which Puritans adopted in the reigns of Elizabeth and Charles I., works equally well now, among the ignorant and unreflecting, the timid and wavering, the rationalistic and the sceptical members of our Communion. Some believe that the Prayer Book is to be thrown aside, and the Breviary and the Missal substituted in its place; others are told that the right of private judgment is to be interfered with, and they wax mighty wrathful, and never think of inquiring whether it is not interfered with already by the Creeds and Articles of the Church to which professedly they belong. When, however, we find the Puritanical party leaving this vantage ground of abuse and calumny, and descending to particulars, the scene changes a *little*. The Prayer Book itself is in fault: the errors of Puseyism are sanctioned by it: it must be reformed that they may no longer find a shelter: as long as it remains as it is, so long must it be impossible to obtain purity of doctrine. Such bold and daring assumptions cannot but open the eyes of many who have been deluded by the specious claims and affected disinterestedness of sundry ecclesiastical patriots.

Let us proceed to our work, therefore, with good courage. The Author's *Preface*, as also his *Introduction*, are portentously sad and alarming. He in some things puts us in mind of Mr. Flosky, in "Nightmare Abbey," "a very lacrymose and morbid gentleman, of some note in the literary world, but in his own estimation of much more merit than name. The part of his character which recommended him to Mr. Glowry, was his very fine sense of the *grim* and the *tearful*. No one could relate a dismal story with so many *minutiæ* of supererogatory wretchedness. No one could call up a *raw*-head and bloody bones with so many adjuncts and circumstances of ghastliness. Mystery was his mental element." This latter feature exactly applies to the Doctor's stories profusely scattered through the volume. They are so solemnly told, and with so many dashes, marks of admiration, hints and inuendoes, that one is involuntarily reminded of the "Mysteries of Udolpho"; only the mysteries are not cleared up by the Doctor, as they are by Mrs. Radcliffe. This gives him a very great advantage: he utters his romantic tales as though they were founded on facts; and no one can refute them; for if you try to grasp them, they slip through your fingers like an eel.

In reading this commencement of the Doctor's diatribe we are compelled to think of Butler's lines:—

> "There's a dark lantern of the spirit,
> Which none see by but those who bear it,
> That makes them in the dark see visions,
> And hag themselves with apparitions,
> Find racks for their own minds, and vaunt
> Of their own misery and want."—

Only the Doctor, with the authority committed to him, speaks in the name of the Church, and sad enough he makes her condition to be by the aid of his dark lantern.

He then by the same assistance proceeds to search for the causes of the present distress, and makes the first to be—"The want of sufficient carefulness in admitting candidates to the ministry." Here, without explanation from our author, we would be disposed to agree with him. Our canons are very full and complete on the subject, but we may reasonably doubt if in some dioceses they are sufficiently enforced. We find, however, that he does not make this objection in reference to literary or theological qualifications, nor merely moral character, nor concerning the ordination office. He acknowledges that "he who sincerely and with an enlightened mind assents to the demands it makes upon him" at the solemn period of ordination "cannot but be properly qualified for the holy office." Where then is the deficiency? "Have we been sufficiently careful to ascertain, so far as man in the light of God's word can judge, whether those who apply to be admitted to the ministry are really *regenerated* men, and called by the Holy Ghost to preach the Gospel?" He, then, makes *regeneration* and *conversion* all one, in which he agrees not with the Liturgy, and appears to require that the candidates should go through the same process, which was undergone by the unhappy victims of the Puritan *Tryers* in the days of the Commonwealth. One of these gentry put the question, "Is regeneration a *substance* or *an accident?*" "I do not understand the question" was the reply of the bewildered candidate. "It is plain," quoth Nye, "Answer it"—but unhappily the answer is not given. It would be a good subject for the learned Dr. to employ his acumen upon, and we doubt not he would rival, in his flight, the godly Mr. Sadler, another examinee, who undertook to prove that God could decree men to sin without being its author, and seems successfully to have befogged himself and his questioners. Such we expect would be the result of Dr. A's examination if he could have his way. Baptism in his view would be no proof of regeneration. It would depend on long details of experiences, emotions, feelings, and so-called works of grace: they would have to square exactly with his own view of conversion or a change of heart in the Calvinian sense (which the Church nowhere inculcates), for repentance and renewal are very different things; and the more sanctimonious the profession, the more romantic the narration, and the more confident the assertions, the more satisfactory would the character of the person be in the eyes of his examiner. Like his Bishop he would profess to be a searcher of the heart, and determine whether or no there existed in it a love of Gospel truth, i. e., undiluted Calvinism; and woe betide the unhappy wight who could not frame his lips to utter the Shibboleth aright, and manufacture a set of spiritual symptoms befitting the occasion. We must not be understood, of course, as advocating any but the closest scrutiny into the character, disposition, and qualifications of the candidate for orders. This scrutiny, however, must be conducted in strict accordance with the provisions and system of the Church, as laid down in her canons, ordination services, and Liturgy, and they differ widely from the views of the *soi disant* Evangelical, as we shall presently see. If the examination were faithfully conducted, and that system faithfully enforced, in a little while Puritanism would become extinct, while on the other hand we should not have to deplore any defections to Popery. We lament with the author that *unconverted* men should have been admitted to the ministry of the Church, and like George Dashiell should have disgraced themselves, in spite of their external professions, by error in religion and viciousness in life. Hence we may see how fruitless the test he would propose. It would be practically impossible to apply it, to say nothing of its being founded on an erroneous system of theology. Lay down what tests you will, the question of spiritual fitness is after all a matter for conscience to decide, and God alone knoweth the heart.

We are then told that the great work of the ministry is to *preach the Gospel*; to deliver sermons in pulpits, as he elsewhere informs us. Here he differs from the judicious Hooker, who teaches that "Sermons are not *the only preaching* which doth save men's souls." Christ is preached in the reading of God's word, in the administration of the sacraments, in the offering up of prayers and praises in the sanctuary—but all these seem to be left out of view by Dr. Aydelott. He appears to hold with the nonconformist, Thomas Cartwright—"The ordinary and especial means to work faith is by preaching and not reading . . . It is the excellentest and most *ordinary* means to work faith by in the hearts of the hearers. . . The *ordinary* way whereby God regenerateth his children, is by the word of God which is preached." (Keble's Hooker, vol. 2. p. 110.) Our readers can judge of the weight due to the Doctor's authority, when they see from whom he derives his opinions. He then sets forth the system of the Gospel as he understands it, and a very curious system it is. He cites just so many texts as suit him, and no more, and then talks of the simplicity of the Gospel, as if he had given a full and complete abstract of its contents. He sets forth three points—"Man's apostacy from God and utter ruin through sin; redemption by the obedience unto death of the Lord Jesus Christ, and the application of this in God's justification of the penitent sinner by faith, only on the sole ground of the Saviour's merits or righteousness, and in his regeneration or change of heart by the sanctifying influence of the Holy Spirit; and lastly, that every truly penitent believer, all who are thus justified and sanctified, will, through grace. walk in the way of holy obedience, looking for the mercy of our Lord Jesus Christ unto eternal life." And then he says "how few, grand, and peculiar are its doctrines." But on looking over the texts adduced, we find very material passages left out. Thus he speaks of being "born again"—but omits all mention of St. John iii. 5. He speaks of *regeneration*, but eschews the quotation of Titus iii. 5. He quotes the Apostle saying, "By grace ye are saved through faith," but does not inform his readers that St. Peter teaches us that "Baptism doth save us." Nor does Dr. A. tell them that "the Lord added to the Church daily such as should be saved:" nor that "they continued in the Apostles doctrine and fellowship:" nor that it is their duties to "obey them who have the rule" over them. All these important features in the Gospel system are left untouched, and yet our Author talks of preaching fully and faithfully the Gospel! And when he spoke of "holy obedience," surely he might have quoted a few texts on the duties of frequently receiving the Holy Eucharist, of fasting, and of alms-giving: and warned those who are "washed, justified, and sanctified, to take heed lest they fall." Really when one reads the incautious language above given (*will* walk), he might suppose, very fairly, that the Dr. believes in the Calvinistic tenet of *final perseverance!* He really should be more careful. Well may he ask in this view of the case "whether the pulpit and the reading desk are not too often sadly at variance?" We fear they are, and especially in Ohio.

The next ground of complaint is the want of proper canonical provisions with respect to the qualifications of Vestrymen, members of standing Committees, and Delegates to the State and general Conventions. "A layman," he says, "without even the form of Godliness, a perfectly worldly man, even an infidel, may take his seat in our grand Ecclesiastical Council, and thus exercise a controlling influence in the most vital matters affecting our whole Church." It is the case also with the other bodies above named, with the exception of one or two Dioceses, as he informs us. He very justly refers in this connexion to the "humiliating scenes witnessed within a few years in the New York Convention," and when we consider the character and conduct of those most forward in the opposition, we confess there is much ground for his censure. Even some of the secular prints of this city could not refrain from a sneer of some of the self-constituted "friends of morality"—their daily "conversation" was so strangely at variance with their conventional professions. He thinks they ought to be required to be communicants, and this is a suggestion well worthy of consideration. He however lets his Puritan notions run riot even here, and has consequently fallen into a very great blunder. He says that from a neglect of this principle "a candidate was introduced into the ministry who had openly avowed his adherence to the doctrinal decrees of the Council of Trent"—(which is grossly untrue) and assails the Vestry and standing Committee who signed the testimonials, with the other parties engaged. Now, it so happened, we believe, that many of the Vestry alluded to were communicants—probably a majority—and that all the lay-members of the standing Committee were such. His test, therefore, would not avail him in this instance, allowing his facts to be correct. When however, we examine the next Chapter, we find that something more is necessary than to be communicants. "Through the want of a faithfully-administered spiritual discipline, large numbers of *unconverted* men—men strangers to the truth and grace of the Lord Jesus—have been admitted to the communion of our Church,—if these things are so, the wide spread of Puseyism is at once accounted for." Now then we have the *test* to be prescribed. Every **Puseyite**, i. e., every man *who does not understand the Scriptures, as do the founders of the "Parent Society,"* is an *unconverted* man, and of course unfit for the Communion. But no man unfit for the Communion is fit to be a Vestryman, standing Committee man, or Delegate to the State or General Conventions—and the lay members of those bodies will therefore consist only of those who agree in religious views and opinions with the "founders of the Parent Society." "When the Church has been thus *purged*, another and a better state of things will be almost sure to follow. The tone of piety will become elevated." Then of course, there will be no "*unregenerate* professors of religion" among the Laity; they will all have been examined and approved by the Dr. and his confederates, as "men who claim spiritual character, spiritual discernments, spiritual judgment, and to whom this Church, in the exercise of a charitable hope, has accorded this high claim." Who can doubt that when the Laity have been thus *purged out*, the Clergy will have their turn in the furnace of affliction?

We must here advert to a little piece of romance which we find on the 38th page. He very truly states that ordinarily the nomination of a bishop elect must be approved of by the standing Committees of the various Dioceses. He then proceeds, "Now such is the state of things among us, or at least was our state not long since, that it became a matter of complaint even in some of our religious periodicals, and among them the Episcopal Recorder [prodigious!], that whenever a minister, reputed evangelical, was presented to the standing Committees as a Bishop-elect, every possible difficulty was thrown in the way of his consecration, so as to occasion long, vexatious, and most injurious, delays. But in the case of others no such trouble was experienced. The one seemed to go in upon a flood, wafted forward by every propitious breeze; the other had to pass through a perilous succession of rocks, and straits, and adverse gales, so as scarcely to be saved." Now here is a very good specimen of our author's *facts*. Of course if such *religious* papers as the **Episcopal Recorder** make the complaint, it must be well-founded, if it was made under the editorship of that pattern of truth, candor, and meekness, the Rev. G. W. Ridgley: yet we should really like to know who these unfortunate Evangelicals were, and why *all* the standing Committees, as we infer from the narrative, threw every obstacle in the way of their preferment. Nor is it true that the *unevangelical* nominees experienced no difficulty, if our memory serves us right, the standing Committee of Virginia and perhaps others made a stout resistance in the case of the last consecration for the Diocese of Maryland. But of course that was highly commendable. We will, however, say, once for all, that since the term *Evangelical* is synonymous, as a party term, with *Low Church* or *Puritan*, it is absolutely necessary for the well being of this branch of the Church Catholic, that all persons assuming that appellation in its cant sense, should be excluded from high places, in the Church, being guilty of dissimulation and hypocrisy, in the eyes of Dissenters themselves, as Albert Barnes for example. It is impossible that they can enforce heartily and unfeignedly the Church system, as taught in the Prayer Book: if they attempt to do so, it will be with stammering lips and a faltering tongue; and they will only expose themselves to shame and contempt for their inconsistency. We think, with great deference, that an increased strictness on the part of standing Committees is desirable in this important matter; and that they should be *fully persuaded and assured*, of the adequate learning and *sound doctrine* of those to be consecrated.

Mastix.

To be continued.

Domestic Intelligence.

General Theological Seminary.—The next Session of the Seminary opens on Monday, the 2d day of October. We take from the Church Almanac the following statement relative to the Qualifications for admission:

Qualifications for Admission.—Either a Certificate of being a Candidate for Holy Orders, with *full qualifications*; or a Certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry: and then passing a satisfactory examination on the following subjects:—(1.) the Primary Elements of the Hebrew Tongue; (2.) the Greek Grammar, and the Gospels and Acts in the original; (3.) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases*.

Western New York.—*St. James's (Free) Church, Syracuse. Onondaga County.*—About a year ago, the undersigned received, from a number of persons in New York, the sum of *two hundred and forty-seven* dollars toward the erection of a *Free Chapel* in the parish of St. Paul's Church, Syracuse. The Parishioners of St. Paul's contributed about $1100. Others interested in the effort gave $350 more. A plain, but very church-like edifice was built, of stone, large enough for two hundred people. It was furnished with every-thing necessary for the ordinary services of holy worship. The children procured, with the aid of a generous and liberal stone-cutter, a neat marble font. It was first opened for Divine Service on the 27th January last, and has been open ever since for public worship, usually twice, every Lord's day.

On the 14th August last, a new congregation was organized at the Chapel, and received into union with the Convention, on the 17th, by the name above. The Vestry of St. Paul's gave up the Chapel property to the new society. The undersigned has resigned the Rectorship of St. Paul's, where he was receiving a fixed and competent salary, and has accepted the Rectorship of St. James's, where his only income is the uncertain one arising from the Offertory. On this resource he throws himself for all the expenses of sustaining a new parish. The congregation will be very much made up of those whose hearts are much larger than their purses.

The Chapel and lot are worth $2300—on which there is a debt of $500. But the lot is large enough for a new and commodious Parish Church; and to build this will be our chief difficulty; but one to which we must, as soon as possible, address ourselves.

If we had but the $500 to pay, and the ordinary expenses to meet, we would not ask for help. But having a church to build before we can have a congregation large enough to sustain the services with sittings free, we appeal to the *friends of Free Churches* for aid. The smallest offering will cheer us in our holy enterprise. The largest, in Christ's name, will gain a greater blessing to the giver than the receiver.

Donations left with Mr. Daniel Dana, Jr., 20 John street, will be duly forwarded. **Henry Gregory,**
Rector of St. James's Church, Syracuse.
September, 1848.

Maryland.—*Convocation and Visitation.*—The combination of the visitation of the Bishop, and meeting of the Convocation of the Clergy of Kent and Queen Anne counties, occurred in St. Paul's Parish, Kent county, on Wednesday, August 23d, and Thursday, the Feast of St. Bartholomew. On Wednesday, in the parish church, Morning Prayer was said by the Rev. Henry Brown, of St. Paul's Parish, Queen Anne county, and the Lessons read by the Rev. Dr. Jones, of Chester Parish, Kent county. The Bishop read the Ante-Communion service, preached, and confirmed four persons; the Rector, the Rev. Mr. Gordon, reading the Preface. The Rev. Mr. Owen, of Shrewsbury Parish, Kent county, was present. In the afternoon, the Rev. Dr. Jones said Evening Prayer, the Rev. Mr. Owen reading the Lessons, and the Rev. Mr. Brown preached.

On Thursday morning, the Rev. Mr. Brown said Morning Prayer, the Rev. Dr. Jones preached, and the Bishop administered the Holy Communion, assisted in parts of the service and in the distribution by the Rector. In the afternoon, the Rev. Dr. Jones said Evening Prayer, the Rev. Mr. Owen preached, and the Bishop concluded the services of the Convocation with an appropriate address and Collects, and the Benediction.

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During the Convocation, on Wednesday night, service was also held in Chestertown, at the Chester Parish Church, the Rector saying Evening Prayer, and the Rev. Mr. Brown preaching.

On Friday night, the Bishop said Evening Prayers and preached in Chester Church.

On Saturday morning, after Morning Prayer was said in the Church, by the Rector, a procession was formed by the scholars and teachers of the Chester Parish Sunday School, the wardens and vestry of the parish, the Bishop and clergy, and a pretty numerous congregation, and proceeded by the south door of the church, through the church-yard, to the site of a newly-commenced Sunday School House, of which the corner-stone was to be then laid. In moving through the church-yard, the 122d and 133d psalms in the Psalter were said in alternate verses. After an exhortation and prayer by the Bishop, the corner-stone was laid, and selection 66 of the Psalms in metre sung, at the bidding of the Rector. The Bishop then delivered a brief address, the 111th Hymn was sung, and an appropriate Prayer and the Benediction concluded the solemnity.

The building thus commenced is to be of brick, 23 feet by 40; standing a few feet north-east of the church, on the edge of the church-yard. Its erection is owing to the pious zeal and indefatigable exertions of a few young ladies, seconded by several members of the Vestry. It will provide for the accommodation of a flourishing Sunday School of more than sixty scholars, and is, we doubt not, only the first of a series of parochial operations which shall widely extend and deeply foster the influence of the Church in Chestertown.

The Rev. Mr. Gordon, of St. Paul's Parish, was present, and assisting on the occasion.

On Sunday, the Tenth after Trinity, in the morning, the Bishop was in attendance at Shrewsbury Parish Church. The Rev. Mr. Owen said Morning Prayer, baptism being administered to an infant by the Bishop after the Second Lesson. The Bishop read the Ante-Communion, (Mr. Owen reading the Epistle,) preached, and administered the Lord's Supper, assisted in part of the service by Mr. Owen.

In the afternoon, in the Chapel at Massey's Cross Roads, in the same parish, Mr. Owen said Evening Prayers, the Bishop baptized three children, preached, and confirmed five persons.

Very large congregations were in attendance at both the services in this parish. At both, notice was given of a meeting of the parishioners to be holden on the next Friday, for the purpose of devising ways and means to discharge the debt remaining on the Chapel. This, it is confidently hoped, will result in the accomplishment of that most desirable end. It is understood, that the measure will soon be followed up by a division of this large parish, and the consequent engagement of another laborer in the field, and restoration of regular weekly services to two more of the congregations of the diocese.

On Monday morning, in Chester Parish Church, the Rev. Mr. Owen said Morning Prayer to the end of the Lessons. The Bishop then administered Bapism to five children; after which the Rev. Dr. Jones concluded Morning Prayer. After a Psalm, Baptism was again administered by the Bishop to an infant that had been brought to the church too late for the first administration. The 87th Hymn, and some Collects, and the Blessing, concluded the services of the day and of the Visitation.

The Convocation will hold an intermediate meeting, on St. Matthew's Eve and day, in the Chapel at Massey's Cross Roads in Shrewsbury Parish, Kent county. The next *stated* meeting of the Convocation will take place in St. Paul's Parish, Queen Anne county, on the 16th and 17th of November next.—*Church Times.*

Virginia.—*Episcopal Services by Bishop Johns.—Confirmations.*—July 23, Winchester, 10: 27, Wickliffe Parish, St. John's Church, 10; 29, Zion Church, Charlestown, 3; 30, Trinity Church, Shepherdstown, 4; 31, Trinity Church, Martinsburg, 3. August 2, Calvary Church, Back Creek Valley, 1; 19, Middleburg, 5; 22, Shelburne Parish, Leesburg, 1.

In addition to these services, Bishop Johns spent the 17th and part of the 18th of August, at Zion Church, Fairfax Court House. Several of the Clergy were present at the services, and also in Middleburg and Upperville, where Bishop Johns, in company with Bishop Meade, spent Sunday, the 20th of August.

It is expected that the Church in Charlestown, Jefferson county, will be consecrated on Thursday, September 14th. A number of the Clergy, we learn, will be present. *Southern Churchman.*

Ohio.—*Ordination and Confirmation.*—On Sunday, the 20th August, the Rt. Rev. Charles P. McIlvaine, D.D., held an ordination in Trinity Church, Columbus, and admitted to the Order of Deacons, Mr. Andrew D. Benedict, and Mr. Hiram N. Bishop, members of the late Senior Class in the Theological Seminary of the Diocese. Morning Prayer was read by Rev. Dr. Brooke. The Sermon was preached by the Bishop; and the candidates were presented by Rev. Professor Smith, of Gambier. The Bishop administered the Communion, assisted by Rev. Dr. Brooke and Professor Smith.

On the previous evening, the Bishop confirmed eleven persons in Trinity Church; and on Sunday afternoon, three persons in St. Paul's Church.—*Western Episcopalian.*

South Carolina.—[The items under this head in our last, excepting the first and last, should have been headed "From the Journal of the Bishop."]

Monthly Missionary Lecture.—The Missionary Lecture for August, had for its subject, "the Mission to the Jews:" and the claims of that Mission, as well as the progress of it, both in foreign lands, and in our own country, were briefly and interestingly set forth. The lecturer was the Assistant Minister of St. Philip's Church, Charleston, (Rev. J. B. Campbell,) and the amount collected was $15 31.

Missions.—Diocesan.—Extract of a letter, dated Glenn Springs, July 31: "Our little Church is progressing rapidly at the Springs. On Sunday next we will hold service in it for the first time. Although not quite done, we have fitted it up for the occasion, in order that we may have a suitable place for the celebration of the Holy Communion. We are enabled to enjoy this inestimable privilege, by the presence among us of the Rev. C. B. Walker, who officiated here yesterday, and will remain over another Sunday. I have written to Mr. Authur, proposing an exchange with him, that the people at Spartanburg C. H. may enjoy the same privilege soon. . . . . We have cause to be truly grateful for what has been accomplished, but still the prospect is cheerless. I think, could the friends of Missions be made truly sensible of the awful degree of error and ignorance, they would at least stay their hands, until Missions to foreign lands might with truth be said, to go forth from a Christian country."—*Charleston Gospel Messenger.*

Missouri: [From the Journal of the Ninth Annual Convention.]

Number of the Clergy, fourteen.

Standing Committee.—The Rev. W. Griswold, President; Rev. Charles Tomes, Secretary; Rev. W. B. Corbyn, Messrs. J. P. Doan, D. Hough.

Deputies to the General Convention.—The Rev. A. D. Corbyn, Rev. W. B. Corbyn, Rev. Charles Tomes, Rev. W. Griswold, Messrs. Josiah Spalding, J. Parker Doan, George W. Morton, Robert N. Smith.

Treasurer of Convention and of Society for Propagating the Gospel in Missouri.—John Halsall, St. Louis.

Secretary of Convention.—The Rev. W. Griswold, St. Louis.

Episcopal Address: *Confirmation in the Penitentiary.*—One of these occasions of Confirmation was so novel and so deeply interesting, that I may be pardoned for speaking of it more distinctly. I allude to that in the State Penitentiary. The Rev. Mr. Hedges, late Rector of Grace Church, Jefferson City, had acted as Chaplain to the prison, and was prepared to present to me fifteen of the convicts for Confirmation. At his request, immediately after the adjournment of the last Convention, I visited the prison in company with a number of Clergy and Laity.—The officers of the institution received us very kindly, and in a little time the prisoners were all assembled in the large dining-room, where, after divine service, fifteen of their number were confirmed. The demeanor of all present at the service pleased me much, and the visible emotion of those making their vows to Heaven was deeply affecting. Imprisoned within the walls separating them from the rest of the world, these poor men had found quiet and peace. As they knelt before me on the hard pavement of that prison house, and I laid my hands upon them, I felt that I had never looked upon a group of such penitents. They were the penitents of the Penitentiary. May God have them in his holy keeping always! To add to the interest of the scene, I found in the prison house an aged mother who had arrived from a great distance to visit her imprisoned son. The young man had been a convict for some time; she had just learned the fact, and with a mother's love, unbroken by the wickedness of her son, had started promptly from her home, for the double purpose of visiting her child and imploring his pardon of the Governor. That son was among the number confirmed; while, with a heart whose emotions were too big for utterance, the old mother trembled and sobbed as she looked upon her kneeling child. I came away from the prison house deeply affected; and, as I walked in company with that old mother toward the village, thoughts of the unsearchable goodness and mercy of God pressed upon me—with an amazing love He drops the dews of His grace upon the prince on his throne, the beggar in his hut, the wayfaring pilgrim by land and sea—yea, upon the poor prisoner in his cell. In the multitude of His mercies there is this, also, that he sheweth his "pity upon prisoners and captives."

I learned afterwards that the executive clemency had pardoned the poor woman's son, and that he was once more free. May God's restraining and preventing grace be with this young man through the remainder of his days.

Governor Clark Mission.—I am satisfied that to meet the wants of Missouri, we must train up a native ministry—the sons of the soil must be enlisted. This was the main thought which prompted me, soon after I became your Bishop, to speak of my views and desires as to christian education in this Diocese. My wish was to make a home (without expense to those who could not afford it) where the young might be trained in the ways of the Church, and some of them secured in the holy office of the ministry. The expression of these views, as you know, called from Mr. George R. Clark, of Christ Church, St. Louis, the gift of 333 acres of land in Montgomery county, in this State, for the establishment of a Mission School. You are also aware that the proposed enterprise was designated by me the Gov. Clark Mission, and that in a journey East I received for it, from friends, the sum of $778 00.

In my last address, I used the following language: "From inquiry, I learn that the land bestowed for the enterprise is not so eligibly situated as I could desire. The donor, however, allows us to sell, and place the Mission elsewhere. I have thought that the Mission would be well situated if carried higher up the river, and located near Fayette, Boonville, or Lexington, or even carried up to the neighborhood of Weston. If some friend of the Church, near either of these points, could aid us by a gift of land or otherwise, toward the establishment of this Mission, what better service could he do at this time to the Church in this desolate region? May God put it into our hearts to think and do the thing that is right."

I had scarcely returned from the Convention to St. Louis, when, to my great satisfaction, I heard from certain citizens of Palmyra, in Marion county, that they were disposed to give a site for the Mission if I would place it among them, and begging that I would visit their town, and explain the plan and purpose of the Mission. This I immediately did, and am happy to say that the result was, that the citizens gave to me 55 acres of land, with a comfortable dwelling house thereon, on condition that the Mission should be placed on that spot. The location, about a half mile from the village, was admirable for the purpose, and I acceded to their proposal. I consider, therefore, that the site is ours, so long as the Gov. Clark Mission is there. If, at any time, for any cause, the Mission should be removed to any other point in the Diocese, then I conceive that the purchase money or the property should be at once returned to the original donors. Thus the gift was received.

While in the East, as leisure permitted, I presented the claims of the contemplated Mission, and the result was, that I secured some aid in its behalf. To my friends, the Rev. Drs. Berrian and Price, and Mr. William Appleton, of New York, and the Rev. Dr. Morton, of Philadelphia, I am especially indebted. Mr. Appleton presented to me many of his new publications for the Mission Library, and through the Rev. gentlemen above named, and some other friends, I received the aggregate sum of $404 38. To the Rev. Mr. Cox, of Hartford, I am also indebted for much sympathy with the Mission. In St. John's Church, in that city, at his request, I spoke of our intended purpose, and have since received from Mr. N. B. Kidder, of Geneva, New York—a transient hearer at that time—a deed for 80 acres of land in the State of Michigan, for our enterprise.

Thus, upon my return home, I found that the property of the Mission was as follows, viz: 333 acres of land in Montgomery county in this State: 55 acres in Marion county, where the Mission is placed; 80 acres of land in the State of Michigan, and funds to the amount of $1,182 38. For the library of Kemper College, then for sale, $750 was expended, and the remainder of the money used in preparing to open the Mission. Mr. J. P. Doan, of St. Louis, became, at my request, the Treasurer of the Mission, and has the account of all the receipts and disbursements up to this time.

The Rev. William B. Corbyn, Rector of St. Paul's Church, St. Louis, was by me appointed Rector of the Mission. In the month of January last he resigned his Parish, and immediately entered upon his new duties. I have been rejoiced to hear continued good tidings of the Mission, and believe that it is accomplishing, more rapidly than I had anticipated, the purpose of its establishment. Pupils have been presented faster than they could be accommodated on account of our limited room. The necessity exists of immediately erecting a house containing a school-room and dormitory, and without these we must be crippled in our work of love. *The Chapel of the Disciples*, too, I trust, may ere long be erected on the Mission Grounds—serving the double purpose of a Chapel for the inmates of the Mission, and a Village Church. When it is remembered that, in this Mission, a certain number of poor boys are provided for in every way, and that this Institution is the nursery of the Church in Missouri, enough is known I trust to call forth your sympathy and your prayers. Beloved, if we will be true to this infant Mission, it will in time repay us an hundred fold.

The Rev. William B. Corbyn is now alone in the Mission, but he is hoping soon to be joined by a clerical brother from Illinois. I would remark that neither of these Clergymen are expecting to receive one farthing of salary, and this will entitle them at least to the fervent prayers of all good people. Theirs is a work of self-denial for Christ and his holy Church. May God bless them and reward their struggle! Their brethren in more favored regions will not I trust forget them or the holy Mission, to which one has already devoted himself.

New York Bible and Common Prayer Book Society, &c.—While speaking of the gifts bestowed upon us, I should not forget to mention that we are indebted, during the past year, to the New York Bible and Prayer Book Society, the Female Prayer Book Society of Philadelphia, and the Protestant Episcopal Tract Society, for gifts in their kind. For these we should be grateful, and should be glad, according to our ability, to make some return to these noble Institutions. This is the second donation to you from each of them since I became your Bishop.

To the Ladies' Parish Library Association, in Philadelphia, I owe my thanks, also, for a Parish Library given to me for Christ Church, Lexington. This is the farthest Western point yet occupied by the Church, and their library is bestowed there. In another year, I trust, we shall have pressed on as far as Weston.

The Offertory.—I have now instituted the regular weekly Offertory in Christ Church. This Offertory will aid all good purposes, and, among others, our own Missionary Society. I consider this the proper way in which the people should make their offerings to the Lord. It is in compliance with the Scripture rule—"On the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." This were enough to guide us alone—but this plan presents decidedly these advantages: 1st, our offerings are made systematically; 2d, impulsive appeals and excitements are shut out of our Churches, and offerings are made upon principle; 3d, our offerings are made without ostentation, the left hand not knowing what the right hand doeth; 4th, we have the prayers of the Church with these offerings.

My hope is, therefore, that there may be a weekly Offertory in every parish in the Diocese. Thus acting from principle, I believe that the piety of our people will increase, and with this increase will come larger and still larger offerings, and over all will be God's blessing, sanctifying and expanding those offerings.

State of the Diocese.—In the prospects of the Church in this Diocese, we may now find some comfort. There are in the Diocese at present, 10 Clergymen actually resident, besides your Bishop; 12 organized Parishes; 7 Church Edifices; 3 Church Edifices in process of erection, and we number about 600 Communicants. In the large territory of Missouri this is great weakness, but when we took back upon our former weakness, let us thank God and take courage. If the Clergy and Laity are alike true to duty in their respective spheres, richer comfort is before us. It is for us, my beloved, faithfully to discharge our duty, and trust for the results to God's never-failing mercy and goodness.

Statistics.—Ordinations, 1; churches consecrated, 1; confirmations, 93; organized parishes, 12; church edifices, 10; parishes visited, 11. In eleven parishes reporting, 163 infants and 67 adults have been baptized; marriages, 46; burials, 85; communicants, 516; contributions to church objects and missions, $2,580. Daily services in three parishes.

Indiana.—*Bishop Kemper.*—For the information and convenience of those who may wish to hold correspondence with regard to ecclesiastical matters connected with the Diocese of Indiana, I deem it proper to state that, in accordance with a resolution of the late Diocesan Convention, and his own often repeated expression of readiness to serve this portion of the Church until it shall have a Diocesan exclusively its own, Bishop Kemper is expected to continue his provisional jurisdiction, and discharge all the duties appropriate to his office.

Under existing circumstances, and for the information of such as may desire to settle in this Diocese, it is proper also to state that, although unhappily again disappointed in our expectation of having the Episcopate filled, the congregations will, as heretofore, continue to be visited with as much regularity as those of any other Diocese; and that the Bishop attends to correspondence and other duties with all the promptitude his remote residence will admit.

Bishop Kemper expects to commence his annual visitation of the Church in Indiana about the 23d of September. Letters in relation to this Diocese, which can reach Delafield, Wisconsin, by that date, should be directed to that place. Such as could arrive within two or three weeks after that time might be directed to Lafayette, Indiana, through which the Bishop expects to pass in his tour.

The Editors of other Church papers are requested to give this notice an insertion.

J. W. McCullough, Prest. S. Com.
Lafayette, Aug. 9, 1848.

[*Banner of the Cross.*

Wisconsin.—*Nashotah.*—The following appeal is from one well acquainted with the Institution for which he pleads. Our readers will perhaps remember the interesting account of a visit to Nashotah, published some time since in the Banner, written by "W. I. K." Those who recognise the name of which these are the initials, will be well inclined to put confidence in the statements made. We have already so fully expressed our own sense of the great importance of Nashotah, and the rich blessing which must result from its successful operation, that we need say no more. The Church is well informed on this point: we trust her members will act according to this knowledge, and not refuse their aid in such a case.

Contributions may either be forwarded directly to Mr. Breck, or to the Editor of the Banner, who will acknowledge their receipt and send them to their destination.

Nashotah.—Are the friends of Nashotah aware that the institution is at the present time in great want of their aid? Owing to unforeseen occurrences, the funds of the past year have been deficient for its support, and they are now left in debt about 300 dollars—no trifling sum to them. The Church already knows of the self-denial of its members, and we assure our readers it could not be carried to a much greater extent than it has been. Will not the friends of Nashotah at once come forward and pay the trifling sum now due? It will relieve Mr. Breck from a great embarrassment, and can be easily done by a very few individuals.

Mr. Breck is now each month refusing applications for admission, because he has no place in which to lodge the students, and no funds to support them. If he had proper buildings to accommodate them, *he could now have fifty Divinity Students.* The sum of *one thousand dollars* at the present time would enable him to accomplish this, and what an incalculable benefit would it be to the Church at the north-west! Are there not ten individuals who will contribute this? They will receive even in this world a hundred fold reward.

W. I. K.

[*Banner of the Cross.*

Clerical Changes.

The Rev. E. A. Greenleaf, having taken charge of St. Matthew's Church, Southport, Wisconsin, requests all letters and papers directed accordingly.

Notices.

A CARD.

Frank Wills, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, September 10, at Marlborough, confirmation, 10½, A. M.

Monday, September 11, at Walden, confirmation, 10½, A. M.

Tuesday, September 12, South Middleton, consecration, 10½, A. M.

Wednesday, September 13, at Goshen, confirmation, 10½, A. M.

Thursday, September 14, at New Windsor, consecration, 10½, A. M.

Friday, September 15, at Port Edward, consecration, 11, A. M.

Saturday, September 16, at Whitehall, confirmation, 10½, A. M.

Sunday, September 17, at Ticonderoga, confirmation 10½, A. M.

Monday, September 18, at West Point, confirmation, 10½, A. M.

Tuesday, September 19, at Plattsburgh, confirmation, 10½, A. M.

Thursday, September 21, at Malone, consecration, 10½, A. M.

Friday, September 22, at Ogdensburgh, confirmation, 7 P. M.

W. H. DeLancey,
Bishop of the Diocese of Western New York.
July 15, 1848.

"**Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.**"

A stated Meeting of the Board of Managers of this Society, will be held in the Sunday School room of the Church of the Ascension, on Monday evening next, (11th inst.,) at half past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.
New York, September 9, 1848.

QUARTERLY SERMON.

The Rev. Lewis P. W. Balch, Rector of St. Bartholomew's Church, will preach the stated Quarterly Sermon in the Church of the Epiphany, 130 Stanton street, on Sunday evening, September 10. Service to commence at 7½ o'clock. A collection will be made in behalf of this Church. September 9, 1848.

Geneva College.—The first term of the next Academical Year, (1848-9,) will open on Thursday, September 14, 1848. Candidates for admission may present themselves the day before—September 13, or on Tuesday, August 1, the day preceding the Annual Commencement.

Benjamin Hale, President.
Geneva College, July 12, 1848.—5t

St. Peter's Church, Brooklyn.—Divine Service is regularly held at the hours of half-past 10, A. M., and half-past 7, P. M., in the large rooms in Power's street, near Atlantic street. Sunday School at a quarter-past 9, A. M. All persons friendly to the extension of the Church in this flourishing portion of the city, are respectfully invited to attend.

Contributions of money, or of books, for the formation of a Sunday School and Parish Library, will be thankfully received by A. H. Washburn, Esq., corner of John and Nassau streets, New York, or by Rev. Wm. Staunton, Rector, Warren street, 4th cottage from Clinton street, Brooklyn.

Brooklyn, August 26, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 29th ult., the Treasurer has received the following contributions:

From St Paul's, Wellsboro', Pa, half, 16; All Saints' ch, Frederick, Md, (Jews,) 10; Trinity ch, New Rochelle, N Y, 71 50; a family of Christ ch, Mobile, Ala, 6 25. Total, $103 75.

THOMAS N. STANFORD, Treas.,
New York, September 5, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 29th ult:

Through Rev J Rambo, a friend for the church, Africa, 5; Grace ch S S, Washington, D C, 11 68; a member of St Andrew's ch, Phil, 15; Trinity ch, Swedesboro', N. J. 4 18; St Peter's ch, Bukley, N J, 5 11; Gloria Dei, Phil. 16 85; St Paul's, West Whiteland, Pa, 7 02; S S, do, 3 96; St James's, Downingtown, Pa, 1 31; a lady, 50 cts—all for Africa, 70 61; Geo Ponsett, Esq, Hamburg, S C, for education, Africa, 40; through E W Barnwell, Esq. Beaufort, S C, Miss S B B, and Miss M B E, in payment of annual subscription to Mission Schools, China, 25; St Paul's ch, Wellsboro', Pa, half, 16. Total, $171 61.

J. SMYTH ROGERS, Treas.,
New York, September 5, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 29th ult.:

From St Paul's ch, Glen Cove, Rev Wm A Jenks, 3; Ascension ch, Frankfort, Ky, Rev J W Norton, 5; St Andrew's ch, Harlem, Rev R M Abercrombie, 5 10. Total amount, $13 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, September 5, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 29th ult:

From Grace ch, Rev T H Taylor, D D, 50; St Paul's ch, Geneva, Rev Wm A Jenks, 4; Rev T M Peters, subscription, 1; St Andrew's ch, Harlem, Rev R M Abercrombie, 1 60; St Mark's ch, Malone, Rev H S Atwater, 1 50. Total, $58 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, September 5, 1848.

MISSIONARY COMMITTEE OF THE DIOCESE OF N.Y.

The Treasurer acknowledges, since his report of 15th ult., the following contributions, viz:

From Trinity ch, Fishkill, Rev Dr Cruse, 15; Capt A Palmer, of Butternutts, per W B Root, 10; Christ ch, Marlborough, Rev Samuel Hawksley, 6; St Mark's ch, Malone, Rev H S Atwater, 33 cts. Total amount, $31 33.

C. N. S. ROWLAND, Treasurer,
September 5, 1848. 55 Water-street.

Obituary.

Died, on Saturday morning, Mrs. Sarah F. Williams, wife of Azarias Williams, and daughter of the late George Warner. Mrs Williams was born in the city of New York, 4th March, 1772, where she spent her early life. After her marriage, she removed to the State of Vermont. Here she resided for some time, and was the instrument of much good. Returning to the city of New York, she lived here for upwards of 20 years. Many amiable virtues and Christian graces adorned her character, and drew around her a large circle of attached relatives and friends. She was strong and firm in her religious faith and practice, though always kindly disposed to those entertaining other religious opinions.

She was always liberal in her gifts to religious and pious objects, as many clergymen and laymen will testify, who have received her benefactions. During her protracted illness, she displayed remarkable patience and resignation, and meekly bowed her head to suffering, and died in the full hope of a resurrection unto eternal life.

The funeral was attended on Sunday, the 3d inst., by a large concourse of friends and relatives, who united to pay their last tribute of respect to the deceased. Her remains were borne to St. Paul's Church, where, after the Burial Service of the Church was performed by the Rev. Dr. Price and the Rev. Mr. Balch, they were deposited in the family vault belonging to her father. G. W. N.

New York, September 4, 1848.

Died, on the 26th ultimo, at Utica, Robert Yelverton Read.

Those who knew Mr. Read, a few years since, when a resident of this city, will remember him as a young man of most amiable temper, unaffected piety, and promising talents. He was distinguished by a sincere love of the Church, and labored for some time with unremitting assiduity to qualify himself for the Holy Ministry. In the midst of these labors he was visited with an aberration of mind, from which he never wholly recovered.

Died, at Brooklyn, on Tuesday, the 22d ult., after a short illness, Thomas Henry Merry, in the 73d year of his age.

Captain Merry was one of those frank, generous, warm-hearted men who make friends of all who know them. For many years he was the Commander of a vessel in the merchant service, and sailed in the employ of some of the first mercantile houses of this city, and enjoyed in this capacity the unlimited confidence of his employers. He was a man of strict integrity, and much respected for his judgment in all matters connected with his profession. He died in the Christian faith, and with the resignation and consolatory hopes which it inspires. His funeral obsequies were celebrated in Trinity Church, of which parish he had been for many years a member, and were attended by a large number of citizens and friends, who had assembled to pay this last token of respect to his memory.

We close our obituary this week with a notice of the decease of Joseph W. Ingraham, Esq., who expired at his residence in Boston on the evening of the 28th ult. Mr. Ingraham had been for many years an occasional contributor to our columns; he was a sound Churchman, and a man of ardent and untiring benevolence. For many years he had been the most active and efficient member of the Primary School Board in Boston, and for some time had been Chairman of the Executive Committee, and had performed its duties with a degree of faithful assiduity altogether unsurpassed. He was recently elected a member of the Board of Education in Massachusetts. A private letter from a friend of the deceased in Boston so well expresses our sense of this bereavement, that we should do wrong to withhold it from the public

"Boston, August 28, 1848.

"You will be startled to hear that our dear old friend, Joseph W. Ingraham, Esq., whom you saw at his own house, a week since, in apparent health, and with his usual buoyant spirits, expired this evening, about twenty minutes after six o'clock. He continued about his wonted pursuits, though complaining of great prostration of strength, until Friday last, having thought it unnecessary, before this, to have recourse to medical advice. A fatal malady which had been for some time undermining his strong constitution, almost unperceived by himself, then disclosed itself to his physicians, by some alarming symptoms,—and he came home, that day, to lay himself down on the couch from which he was never to rise, and to die in his well-stored study, surrounded by the books and papers which had been for so many years his familiar companions by night and by day. So rapidly did he sink, and the vital energies seem to give way, that in the course of twenty-four hours, he was almost helpless and unconscious, except as his attention was momentarily roused, and he thus continued to the close. What seems almost as remarkable as his sudden death, was his freedom from pain and suffering—never being willing to admit that he was sick, but only weak, and he breathed out his last as in a quiet and peaceful sleep. I have seen many death-beds, but none more like a sinking to natural repose. He was able to converse but little after his confinement to his room; but we need no better grounds of assurance that we mourn not as those without hope, than the consistent tenor of his whole Christian life: nor can we doubt that he is numbered with those who rest from their labors in the blessedness of eternal peace, and whose sleep is in Jesus.

This is not the place, nor have I time to enlarge upon our great loss; nor need I tell you of the gloom which it throws over many minds besides those of his more immediate relatives. You have known of old, his tender, affectionate, and unselfish heart—his fidelity in the discharge of the manifold relations, domestic, social, ecclesiastical, and general, which he has sustained—and the spirit of self-sacrifice with which he has devoted himself to promote the interests and well-being of the institutions of public education in the city and commonwealth of which he has been a distinguished and vigilant conservative and guardian. Indeed we can regard him as little less than a martyr to his unremitting assiduity in the service of the schools, and the general welfare of the community, for which he has never asked nor received fee or reward. Few persons among us could be so much missed. Few, humanly speaking, whose longer continuance among us seemed so indispensable! Pray for us!

In great haste, yours, in affliction,"

Advertisements.

GREAT SALE of Theological Books.—Will be sold at Auction, by Messrs. Cooley, Keese & Hill, on Thursday, Friday, and Saturday evenings, September 21st, 22d, and 23d.

The Extensive and Valuable Library, containing a very large and costly collection of the most important works in Theology, Divinity, Writings of the Fathers, Reformers, and Old English Divines; Sacred and Oriental Philology; Classical Literature, &c. &c.

Among which are—The Works of Tillotson, Barrow Chillingworth, Hoadley, Secker, Horne, Hurd, Hooker, Jortin, Jeremy Taylor, Magee, Howe, Bunyan, Poole, Patrick, Lowth and Whitby. Ridgeley, Dwight, Beveridge, Doddridge, Burnet, Romaine, Charnock, Boston, Leslie, South, Manton, Burton, Hammond, R. Hall, Hopkins, and many other English Divines. All fine Library Editions.

A very curious collection of books on the Romish Church, the Reformation, the Catholic Doctrines, &c.

Writings of the Fathers—Sts. Ambrose, Lactantius, Epiphanius, Eusebius, Justin Martyr, Ephrem Syrus, Dio Chrysostom, Jerome, Dionysius, Areopagitæ, Basil. Tertullian, Cyprian, Athanasius, &c., in the originals. Works on Patristic Literature, Translations, &c.

Biblical, Oriental, and Classical Philology—Versions of the Scriptures in various languages. Fac Similes of Greek MSS. The London Polyglot Bible, (Walton's) with Castell's Lexicon, complete *fine copy*, 8 vols. fol. Montfaucon's Antiquities. 5 vols. fol. Breitinger's Septuagint, 4 vols. 4to. Corpus Juris Civilis, 2 vols. fol. Facciolati's Lexicon, 4 vols. fol. Freytag, Lexicon Arabicæ, 3 vols. 4to. Buxtorfii Concordantia, fol. Bocharti Opera, 2 vols. fol. Critici Sacri in S. S. Biblia Annotationes, 9 vols. fol. Lexicons in various languages. Classical, Antiquarian, and Miscellaneous books in great variety.

Catalogues may now be had on application to the Auctioneers, and will be forwarded to any address desired.

September 9—2t

BISHOP BROWNELL'S COM MENTARY.—Bishop Brownell's Family Commentary on the Book of Common Prayer, in every style of binding, and price from $3 to $8. In reference to this work it may truly be said, that it contains a good System of Divinity; and of instruction in the distinctive peculiarities of the Protestant Episcopal Church. No one can habitually read it without being made more intelligent as a Christian, and especially as a Churchman. He will be continually led to the discovery of new beauties in our evangelical services of devotion. Hence, his intercourse with the Father of Mercies, will have a freedom and an order not otherwise acquired; and his faith will have a consistency and vigor, obtained by the use of no other means. It is believed, that every enlightened member of our communion, accustomed to the use of Bishop Brownell's Family Prayer Book, will estimate its value far above its cost.

Published by STANFORD & SWORDS.

September 9—1t

CHURCH LESSONS.—Stanford & Swords, 139 Broadway, have just issued a new and beautiful 16mo. edition of the Lessons, adapted for Pew use, which may be had in every style of binding, from the plainest to the most costly.

They have also published an edition of the Prayer Book corresponding with it in size, type, and binding. Churchmen are requested to call and examine them.

September 9—1t

THE MOUNT WASHINGTON Collegiate School, 204 Fourth street, fronting Washington Square, corner of McDougal street, re-opens on Thursday, the 7th of September. The particular attention of parents is requested to the Circular of this School, which may be obtained at the office of the Churchman, the Bookstore of M. H. Newman & Co., 199 Broadway, or of Mr. Clark, who resides in the building erected expressly for the Institution.

GEORGE W. CLARK, } Principals.
JAMES FANNING, }

September 9—6t

THE Rev. C. H. WILLIAMSON will re-open his French and English School for young adies, on Monday, September 4, and also his French classes for ladies, in the day, and for gentlemen, in the evening.

For particulars, apply to Mr. or Mrs. W., 68 Duane street, East side of Broadway. Sept. 2—3t

THE REV. H. D. WARD'S School for Young Ladies, No. 870 Broadway, Union Square, will re-open on Monday, 11th September. The highest advantages are offered, and the number of his pupils is limited to forty. August 26—3t

ST. CLEMENT'S SCHOOL—Will re-open on Thursday, 7th September next. Parents desiring to place their children at this Institution may ascertain terms, &c. on application to the Rev. Alexander S. Leonard, Rector, at his residence, No. 129 Amity street.

August 19—3t

SELECT SCHOOL, (Mathematical, Classical, &c.,) under the care of the Rev. Isaac Peck, at No. 36 Amity St. The Fall Term will commence on the first Monday in September. For particulars apply (during vacation) to the Editor of the Churchman.

Aug. 5th, 1848.

F. HART, Plain and Ornamental Job Printer,
No. 4 Thames-Street, New York.
All orders executed with neatness and promptitude.

For a Short Time Only.

BANVARD'S NEW DOUBLE Mammoth Panorama of the Missouri and Mississippi Rivers, showing a country of twentr-three hundred miles, being by far the largest painting in the world, and of the largest Rivers on the Globe, extending more than twenty degrees of latitude. Open every evening, at Panorama Hall, 598 Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price. Panorama will commence moving at 8 o'clock.

Afternoon performances on Wednesdays and Saturdays at o'clock. aug. 5.

ORGAN Manufactory—George Jardine—removed to 548 Pearl-street, near to and opposite the City Hospital, Broadway, New-York—having, since the destruction by fire of his former manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting Organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs, constantly for sale. tf

ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village af Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

May 20—6 m HENRY PILCHER.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Mintarn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

COLLEGE OF ST. JAMES—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

THE GRAMMAR SCHOOL

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.

The course of studies in the Grammar School, and in the College, is full and thorough; and the location and discipline of the Institution are highly conducive to industry and order.

A *Mercantile* Course of study is provided for those who desire it.

Application for the admission of pupils, or for further information, may be made to

JOHN B KERFOOT, Rector.
College of St. James. P. O., Maryland.

August 12—8t

CHURCH SCHOOL FOR YOUNG BOYS, 108 West Twentieth St., New-York.

The object of this School is—

First—To be an aid to Parents and Sponsors in bringing up their children in the nurture and admonition of the Lord.

Second—To convey a thorough intruction in those branches learning of which make the ground work of a good English education.

In Spelling Reading, Writing, Arithmetic, Geography, the Elements of English Grammar, and the first lessons in Chronology and History, the Teacher engages, as far as in him lies, to make good scholars, thus preparing them to enter with advantage on the higher departments of learning. And with a view of discharging his duties to the best effect he designs to restrict himself to as small a number of pupils as will insure his support.

Payment must in every instance be made in advance. In order to carry this regulation into effect a Quarter Ticket must be provided for each pupil, the price of which is ten dollars.

The Pastor of the Church of the Holy Communion has a general supervision of the School, approves of the course of studies, particularly in the religious department, but has no connection whatever with the pecuniary concerns.

School re-opens September 4th, 1848.

Sept. 2, 1848. 4t WM. B. STOUGHTON.

THE NATIONAL PSALMIST, By Mason & Webb. Now ready for delivery, "The National Psalmist: a New Collection of Church Music, &c. By Lowell Mason and George James Webb."

This work, upon which more than three years of labor have been expended, is now presented to Choristers, Teachers of Music and others, as a most complete *Manual of Psalmody*, adapted to the use of Choirs, Congregations, Singing Schools, and Musical Societies.

In addition to a large variety of entirely new music, furnished by distinguished foreign and native contributors, the "National Psalmist" is believed to contain a larger proportion than any other collection, of the rich and standard tunes which the Church have used for ages, but many of which are nevertheless new to this country.

It contains most of the popular English Chants, and its Anthems, mostly new, are well adapted both for Church worship and Choir practice.

Its Indexes are very complete; embracing, besides the usual alphabetical and metrical indexes, an index to first lines of hymns, &c., and "Descriptive Tables," in which the tunes are classified according to their style and character.

"The National Psalmist" contains 119 tunes in Long Metre; 137 in Common Metre; 77 in Short Metre; and 99 of various Particular Metres, embracing all the varieties in use; also, 37 Anthems and Set Pieces, many of them furnished expressly for the work by distinguished English Composers; and 107 Chants, including the Canticles of the Protestant Episcopal Church.

Teachers and others interested are invited to call and examine this work.

Published by TAPPAN, WHITTEMORE & MASON, No. 114 Washington street, Boston.

For sale by the Booksellers generally in New York.

August 26—3t

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a half hour's distance from New York, by Harlem Rail Road. Principal—Edward P. Wright. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. Jackson will give his advice and assistance in the general management of the School.

References—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

MISS RIPLEY'S SCHOOL for Young Ladies, East 23d street, (between the Fourth and Lexington Avenues,) will open on Tuesday, the 5th of September. August 26—4t

BOARDING.—Single Gentlemen, or Gentlemen and their Wives, can be accommodated with full or partial board in 23d street, 4th door east of the 4th Avenue. References exchanged.

September 2—4t

THE COLLEGIATE SCHOOL, No. 95 Mercer street, will be re-opened on Monday, September 4th. Circulars containing terms for the English course of instruction, Mathematics, Latin, Greek, French, Spanish, and German Languages, may be obtained at the Bookstore of Mr. Carter, corner of Canal and Mercer streets.

August 26. WILLIAM FORREST, Principal.

MRS. MULLIGAN AND MISS ROBERTS' Boarding and Day School for Young Ladies, (45 Walker street,) will open on Thursday, September 7th. September 2—3t$

ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age; and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

THE CHURCH ALMANAC—Just Published, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.

August 12—10w

MISS BALLOW will re-open her Boarding and Day School for Young Ladies—Twenty-second street, between Broadway and Fourth Avenue—on Monday, the 11th of September.

August 19—6t

(From the Christian Remembrancer.)

STUDY OF THE GREEK TEXT OF THE NEW TESTAMENT.

* * * * * * *

We do not undervalue the assistance of this kind afforded in the several colleges by means of lectures; but the amount of the study thus elicited, itself necessarily partial and limited, is jostled out by the more immediately pressing requirements of the B.A. degree; and, as far as our own experience goes, is so much effaced in the process, as to leave but little trace of it by the time that ordeal has been gone through. Nor can we give the recent provisions for improved theological training, at either University, the credit of having done much towards leading the student onwards in the particular path we speak of. At Oxford it is true, professors and lectures are provided; but then it has been found impossible, in practice, to enfore the residence necesssry for attendance at those lectures; hence the number of students availing themselves of them is so small as to be scarely worth naming. The scheme, in fact, considered as an attempt to furnish the country with a theological seminary, through the medium of the University, is, in all its parts, a total failure; neither the study of the Greek Scriptures, nor of anything else, can be said to have received a particle of such influence from it, as tells upon the theological information of the clergy at large. At Cambridge, there is no pertence of providing any such training or direction as that, the want of which we are lamenting. An examination there is, and a decided stimulus it has given to theologicol pursuit among candidates for holy orders; but not the shadow of a suggestion is offered—there is no provision made for its being offered—in connexion with that examination, as to the course to be pursued in order to qualify for it; much less is there any system of lectures or training for the purpose.

* * *

The other deficiency we specified was that of a really good course of reading and study, with a view to mastering and appreciating the original of the New Testament; this, at least, one might have hoped to find in the hands of students. If we cannot have training—if there is no instruction to be had—at least we might have expected to have books; to have a well-accredited and effective series of books currently in use, as handmaids to the study of the sacred text. But this is far from being the case: not one student in ten has the remotest notion of how to set about the study, nor, consequently, ever does set about it, to any purpose. The one inquiry usually made—for, as we have said, there is no lack of inquiry—is, 'What Greek Testament shall I use?' which means, good reader, not which of the world-famous 'texts,' or editions shall I adopt—whether the Elzevir 'Textus Receptus,' the text of Stephens or of Mill, of Bengel or Griesbach,—but, which of the farragoes of 'notes,' provided by Valpy and Bloomfield, Burton and Elsley, and others, am I to take for my all-sufficient guide, my *Summa totious Theologiæ?* Verily your modern divinity student is *homo unius libri*, in this department; he pins his faith upon the 'commentary.' *Dixit, ita est*: there is no appeal dreamt of from that tribunal. And, in truth, the array of authorities, ancient and modern, cited in the said 'notes,' is imposing. S. Chrysostom and Paley (very little of the former), Bos and Bishop Middleton, Grotius and Dr. Adam Clarke, the Targums and Macknight, Lightfoot and Lampe, and Rabbi Aquiba, are but a few among the motley catena of worthies laid under contribution for these miscellanies. It is not unnatural to suppose that such a work must be an all-sufficient 'vade mecum' for the student of the Greek Testament; and thus these modern 'succedanea' become the substitute for that patient, and thoughtful, and masculine study, which can alone give the student any real comprehensive hold on the Scriptures: they are to him grammar, and lexicon, and Fathers, all in one. Nothing, we are convinced, can be more fatal to profound knowledge, and comprehensive exegies of the New Testament, than reliance on such theological go-cart. We do not decry these works altogether for beginners, but we are very anxious that they should no longer be considered as, at best, anything more than an introduction to the study they are intended to facilitate; though, indeed, against most of them, considered in themselves, there are serious objections. The scholarship of the first we have mentioned, is puerile in the extreme, not to say faulty; the author of the second possesses few qualifications for the task he has undertaken, beyond that of great laboriousness: the intolerable verbiage, and, generally, most mistaken conclusions, of his prolix annotations, are such, that we cannot altogether wonder at the rooted horror which a certain distinguished prelate of a similar but somewhat differently spelled name is said to entertain, of being supposed to have perpetrated them.—The work of Burton is far more scholar-like than either of these, but is so deeply tinged with the anti-Gnostic monomania, which pervades the other writings of its learned, but peculiar, author (in which, indeed, he outdoes Hammond himself), is so fanciful in many of its interpretations, and, withal, so scanty in the amount of information it conveys, that it cannot be said to be of much use; and we question if anybody ever consulted it without being disappointed.

We propose, then, in the present article, to offer some very plain and unpretending suggestions toward a more efficient study of the Greek Text of the New Testament; taking occasion, by the way, to review some of the more recent contributions to this department of theology.

And, in the first place:

> 'Quoniam ratio hæc plerisque videtur
> Durior esse, quibus non est experta, retroque
> Vulgus abhorret ab hac:'

in other words, since the methods of study we shall recommend involve somewhat more of trouble than is commonly bestowed on this pursuit, (for, though one part of our endeavor will be to *economize* labour, we must say plainly at the outset, that we do not profess to supersede it; we have no 'royal road' to point out; 'colendi haud facilem esse viam,' must be our motto after all,) it may not be unnecessary to offer something like an 'Apology for the Greek Text of the New Testament;' to endeavor, that is, to satisfy the already highly-tasked student, or still more highly-tasked of curate souls, that the study is *tanti*—that it is so important an arm of that spiritual service to which he has dedicated himself, that it ought by all means to find a place in the armoury of his ministerial warfare.

For the more obvious considerations, which tend to recommend the study of the original in preferance to that of a translation, we may refer the reader to Campbell's Dissertations, where this subject is handled at some length. We shall be content to rest the indispensableness of such a habit on one single consideration,—viz., the *impossibility*, which we do not hesitate to allege, of understanding the Epistles of St. Paul without it. What with the inevitably of cramping effect of the division into chapters and verses, and what with the disguise of translation into a language of a totally different genius, the mind of any argumentative writer, by the time it reaches us through the medium of a 'version,' is wrapped in such *involucra*, is so commented on and expounded, that all freedom of march and largeness of reach is gone; the magnificent *incessus* and comprehensive sweep of the original is exchanged for short and irregular steps of which it is difficult to trace the connexion with each other. In the original all is free; in the translation all is foreclosed: in the one you read almost the thoughts and mind of the Apostle rather than his words; in the other, not so much as his words, but only an arbitrary acceptation of them. Let the translation be never so faultless as to interpretation, it must, by the nature of the case, take a line; in doing which it may or may not faithfully reflect the sense of the writer. But even if it does, there must still be much as to the *expression* which is not transferable from one language to another. This is especially the case with a writer who, like St. Paul, has an eloquence of words and expressions, as such, as well as an eloquence of matter and conception. Those who have carefully studied his writings will apprehend our meaning without difficulty. To this head belong those grand superlatives which he wields with such wonderful effect,—ὑπερεπερίσσευσε, ὑπερεπλεόνασε, ὑπερύψωσεν, καθ' ὑπερβολὴν εἰς ὑπερβολήν. Of these a translation can give but a very inadequate idea. Again he will make use of the different πτώσεις (as Aristotle calls them) of the same word—*i. e.*, the same word in all the parts of speech,—in endless variety, and with great rhetorical power. Now in many instances some only of these πτώσεις can be rendered by the correspondent variations of one word in English, and a very great loss of symmetry and point in the translation is the consequence.—Thus in 2 Cor. ii. 16, we have ἱκανός; in iii. 5, ἱκανοὶ and ἱκανότης; in i. 6, ἱκάνωσεν of which, while the first three are rendered in our version 'sufficient,' 'sufficiency,' the last in order to be intelligible had to be expressed by 'hath made able,' thus marring altogether the unity of the passage. So in the same Epistle (not so unavoidably as it should seem), φανερωχῆναι, πεχανερῶσχαι, in successive verses, are rendered by different words—vix. 'appear' and 'be made manifest.' (2 Cor. v. 10, 11.) So are πιστεύω and πίστις constantly rendered by words not cognate to each other. Now by these or other like verbal links it is that the reasoning of St. Paul in many instances coheres; and if it be often difficult, as assuredly it is, to track the connexion with certainty, even in the original, how hopeless it must be in a translation. Another well-known characteristic of St. Paul's writings is that *allusive* use of words of kindrid derivation, though of different meaning, which, to avoid a lighter name, we are fain to call paronomasia. That such a usage is found there, no reader of the Greek text can question. It is one which has acquired an ill name in secular literatuie: nor is this to be wondered at; since, except under the guidance of the most perfect and chastened taste, it is sure to pass into vapidity or buffoonery. But against the usage itself there is, we are persuaded, no solidly founded objection. Surely the mere fact of our finding it employed in those Writings which are placed as far above the remotest suspicion of levity as the heavens are above the earth, should lead us to conclude that this, like so many other things, is no more than a good gift abused. It should be carefully observed, that St. Paul's paronomasia is never that mere jingle of similar sounds, which we have in *Non Angli sed Angeli*, and the like, which is indeed the lowest among rhetorical artifices: but is restricted to the juxta-position, in some sort of contrast or parallelism, of words of really similar derivation. And it will be found on examination that between the words thus employed some delicate and often exquisite affinity of sense, the remains of their original connexion with each other, still subsists.—When the Apostle calls his Corinthian converts 'his epistle known and read of all men' (γινωσκομένη καὶ ἀναγινωσκμένη,) is simply because the Greek for 'to read' is derived from that for 'to know,' that the one is brought into such pointed juxtaposition, as connot fail to suggest comparison, with the latter? Surely not; there is that in the nature of the connexion between the derivative and its root. which makes the one a legitimate and beautiful expansion of the idea contained in the other. The force of the proposition in αναγινώσκειν is that of repetition,—'going over and over again,' as in ἀναζητεῖν, ἀναλογίζεσχαι, ἀναπεμπάζεσχαι. The written letter is, according to Greek conception, as implied in this word, intended to minister to our 'knowing and reknowing.' The self-same conception is imbodied in the Latin 'recognoscere, and our own verb to 'con' (Saxon *connan*, 'to know'): and 'peruse acquires its meaning through a similar process. How exquisitely, then, does the allusive word in this instance represent men as taking 'repeated knowledge' of the 'living epistle'! So, in the same epistle, 'we write none other things unto you than what ye read or acknowedge' (ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε.) Here, again, there is a real bond of connexion between the two derivatives from the one root γινώσκω. The readers of the epistle are represented as carefully scanning, or 'conning,' the features of the doctrine therein conveyed until they recognise in them the lineaments of the teaching orally delivered to them by the Apostle at the first. In the words of St. Philip to the eunuch, γινώσκεις ἃ ἀναγινώσκεις; the manner of allusion is slightly varied—'Knowest thou, in any truer or higher sense, that, of the letter of which thou takest such careful knowledge in reading?' Now, of these or any such-like delicate *nuances*, which give point to the Apostle's verbal allusions, the reader of a translation must incapable of any adequate appreciation, though the existence of a verbal allusion, and the nature of it, may, of course, be explaned to him. In like manner where the two senses of an *equivocal* Greek word are employed in succession without any notice given of the transition made from one to the other, the passage can present to the eye of an English reader nothing but inextricable confusion, unless, by a very improbable chance, there is an exactly corresponding equivocal in English. Of this kind are the two famous passages in Gal. iii. 15, and Heb. ix. 17; in both of which it cannot be doubted that St. Paul passes—though he gives no intimation of the transition—from the 'covenant' sense of διαθήκη, which is the proper subject of his argument, to the 'testament sense of the same word. A translation must either hopelessly confuse these passages by giving the diverse renderings, or misrepresent them by adhering to the one rendering. Our authorized version has adopted the former course in the text of Hebrews, and the latter in that of Galatians.

But these are difficulties of detail. There is one capital and pervading source of difficulty which remain to be stated. Paley has noticed, in his 'Horæ Paulinæ,'—somewhat irreverently, it has been thought, as to the expression,—that it is a habit of St. Paul 'to go off at a word,' *i. e.* to make a digression suggested by any expression he has himself employed. In noticing the thing itself, however, or insisting on the existence of this or any other habit of style in the sacred writers, there would appear to be nothing derogatory to the inspiration we attribute to them. It has been beautifully remarked on Ezekiel's description of the 'four living creatures,' as 'having *the hands of a man* under their wings on their four sides,' that, assuming them to represent the four Evangelists (as SS. Irenæus, Athanasius, Ambrose, Augustin, Jerome, &c. do,) 'the wings will evidently represent what is Divine, and soars above the earth,' while 'the hands under the wings are very expressive of the human agents, as writing the Gospels according to their human affections and characters in subservience to inspiration.' We are not at all anxious to open the difficult question of the nature of inspiration. Coleridge's 'Confessions of an Inquiring Spirit' will serve to suggest that there are difficulties in the commonly prevailing views on the subject; and the same may be said of any that may be substituted for them. All that we care to do is to hold up to imitation the line,—for systematic *view* it can hardly be called,—adopted by the Fathers in the matter. They treated the question of inspiration as they did that other great question, of which this is, indeed, a branch, of the union of Divine fore-knowledge and direction with the freedom of human will and action. They fully held, and stated without hesitation as occasion arose either side of the parodox. The Spirit is on the one hand, ever represented by them as informing, wielding, moulding, the human instrument through which it spoke; while, on the other, the proper qualities of the human 'heart,' which 'is inditing of the good matter,' are no less unequivocally set forth as imparting this or that turn or spirit to the contents and composition of the inspired Writing. Without caring to clear or state their view on every occasion, they tacitly assumed, as an axiom in the kingdom of grace, the existence of that ineffable harmony between the mind of the Spirit and that of the spiritual man, which is so awfully portrayed in the sequel of the same vision of Ezekiel. 'Now as I beheld the living living creatures, behold, one wheel upon the earth by the living creatures' [*i. e.* one by each ch. x. 9]: 'and when the living creatures went, the wheels went by them.... whithersoever the spirit was to go they went; thither was their spirit to go; when those went, these went; and when those stood, these stood... for the spirit of the living creature was in the wheels.' But to return: the characteristic of St. Paul's style now under consideration is more than once remarked upon, and still more often assumed, by S. Chrysostom; *e. g.* 'What mean these words when another object is proposed to us? This is St. Paul's custom, as I have said before, not to treat merely of his proper subject, but if any topic occurs incidentally in the course of his argument, to follow it out with great earnestness' It is obvious that to the efficient study of writings abounding in such digressions, comprehensiveness is indispensable;—and this, as we have endeavored to show, is excluded by the use of a translation. But, further; the perplexity arising from this digressive habit of style is often not a little enhanced by the peculiar manner in which the principal subject is resumed. This is done, in many cases, not by abruptly breaking off the subordinate or digressing subject, but by leading it in, as it were, into reunion with the principal one. The resumption of the main topic is as easy, and gradual, and unpurceived, as the divergence had been. And this very circumstance is perplexing. The reader finds himself brought back, he has scarcely observed how, to the point from which he had been called upon to take flight into some totally different region of thought. Perhaps the best instance that can be pointed out is in Heb v.—vii., where the most careless reader must be struck with the manner in which the subject of Melchisedec, first mentioned in v. 6, is after a first and second digression re-introduced (viz. in v. 10, and vi. 20). While on the subject of St. Paul's intricacy of style, we would heartily recommend Mr. Forster's work on the Epistle to the Hebrews, as affording by a careful and laborious analysis of all his Epistles, the best possible conception of the peculiarities of their composition. Among more ancient writers, S. Chrysostom's Homilies will be found very useful in unravelling the mazes of St. Paul, as he has paid great attention to this point.

Enough has, perhaps, been said to convince the most sceptical that there may be serious and even fatal disabilities attaching to the best translation, considered as a medium for conveying the mind of such a writer as St. Paul; and, indeed, one should have thought that the point hardly needed proving. But so it is, that there is a supineness as to the use of the original text very prevalent among us, fostered, in a great measure, no doubt, by the unquestionable excellence of our Authorized Version. We entertain the greatest respect for that version; but we do protest against the existence of it being made a pretext to lay aside the original: and we think that respect for it is not unfrequently carried a little too far. There is a kind of *cultus* extended to it—a Version-worship—which is anything but rational or beneficial. What are we to think of such language as the following, which we quote from the preface of one of the books named at the head of this article?

> 'For myself I would rather blot out from the catalogue of my country's worthies the names of Bacon and Newton, than those of the venerable men who were raised up by the providence of God, and endowed by His Spirit, to achieve for England her *greatest blessing* in the authorized translation of the Scriptures. If in the following pages, the professed object of which is to express opinions on minor points differing from theirs, I have dropped any expressions, in speaking of them, which even an unkind criticism can charge with a want of the most grateful veneration for them, I would gladly, if it were possible, *wash out with my tears the obnoxious passages*, and rather leave their glorious work soiled by its few human blemishes, than attempt to beautify it at the expense of their well-earned renown.

We suspect the worthies themselves, who are the subject of this glowing apotheosis, would be not a little astonished, could they rise from their graves, to find their labors, however praiseworthy, rated *quite* so high—above Ritual, and Common Prayer, and all,—and themselves occupying such exalted niches in the Temple of Fame. In saying this we once more disavow any wish to undervalue those labors; but really, if they had written the books, instead of merely translating them to the best of their ability, more could hardly have been said of them. We do not forget the good story told by Walton, in his Life of Sanderson, of one Dr. Kilbie. Our readers probably know it by heart; but it is worth repeating in Walton's own words:—

> 'I must here stop my reader, and tell him that this Dr. Kilbie was a man of so great learning and wisdom, and so excellent a critic in the Hebrew tongue, that he was made a Professor of it in this university; and was also so perfect a Grecian, that he was by King James appointed to be one of the translators of the Bible, and that this doctor and Mr. Sanderson had frequent discourses, and loved as father and son. The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they, going together on a Sunday with the Doctor's friend to that parish church where they were, found the young preacher to have no more discretion than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words (not expecting such a hearer as Dr. Kilbie), and showed three reasons why a particular word should have been otherwise translated. When evening prayer was ended, the preacher was invited to the Doctor's friend's house; where, after some other conference, the Doctor told him, "he might have preached more useful doctrines, and not filled his auditors' ears with needless exceptions against the late translation; and for that word, for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered all them, and found thirteen more considerable reasons why it was translated as now printed."

Not forgetting, we repeat, this story, and believing it to say no more than the truth of the labor bestowed on our authorized version, we, nevertheless, cannot see the necessity of making such humble apologies for venturing to consult the Greek Text for ourselves. We cannot believe that even Dr. Kilbie himself would have desired that the translation should be as a padlock on the original, sealing it up incrutably for ever. The young preacher's fault lay not in doubting of the version, but in propounding his doubts so pedantically before such an audience. Nay, we think there is very fair reason for conceiving that the translators themselves were so far from intending to prescribe their production to the more learned and the clergy, at least, as an all-sufficiant expounder of the Sacred Text, that they even invite such, as are competent to search for themselves. We augur thus from the manner in which they have treated certain difficult passages. There are very strong appearances of their having viewed these passages as *loci conclamati*, at least for purposes of translation; either they thought them untranslatable, without using a greater degree of periphrasis than they chose to employ; or, knowing that there were many 'considerable reasons' to be alleged for several various ways of rendering, they declined to give a decision in favor of any one; or, finally, they could make nothing of the Greek as it stood, and did not choose to do violence to it. Certain it is, that they have, in many obscure passages, adopted the course of rendering the Greek, word for word, into English, without a single periphrasis to help a plain person to the meaning; thus producing, sometimes, a translation consisting of disjointed statements, of which you can make anything or nothing, so that the translation wants translating itself; at other times, what we must be excused for calling plain nonsense. An instance of the former kind is Heb. iv. 3—10. It seems impossible to suppose that they could have expected any one definite meaning to be attached to the very bald translation of these verses; it *is* just possible that they mean to leave them open, like the original, to a variety of interpretations. Another passage is the famous one Gal. iii. 20; 'Now a mediator is not mediator of one, but God is one.' Another 1 Cor. xi. 10: 'For this cause ought the woman to have power on her head, because of the angels.' The same course has been adopted, as it should seem, in Gal. ii. 3, 4: 'But neither Titus, who was with me, was compelled to be circumcised: and that because of false brethren unaware brought in,' &c. On this, Scholefield himself frankly confesses, 'With respect to the authorized translation, I profess not to understand it.' We do not say that the example of rendering thus mechanically, so to speak, had not been set them by the Vulgate, or other famous translations; we are only taking this as an indication that they had no idea of superseding the original by any professed perfection in theirs. An instance of the other, and more extreme length,—that of leaving absolute and hopeless nonsense as a translation of the text,—is in Col. ii. 23. We doubt whether Dr. Kilbie, or any body else, could inform us what is the meaning of the following: 'Which things have, indeed, a show of wisdom in will worship, and humility, and neglecting of the body: not in any honor to the satisfying of the flesh.' Even here it is undoubtedly true that the Vulgate has gone before in giving a literal, and therefore perfectly incomprehensible version: 'non in honore aliquo ad saturitatem carnis.' We need hardly explain, perhaps, that the key to the difficulty is, that οὐκ ἐν τιμῇ τινι—ἐν οὐ τιμῇ—ἐν ἀτιμίᾳ: just as in Heb. xi. 3, μὴ ἐκ φαινομένων—ἐκ μὴ φαινομένων: as Bishop Pearson (Creed, Art. I.) has rightly observed. It is more remarkable, and indicates a very stern, not to say obstinate, fidelity, in King James's translators, that a very fair sense had been already extracted from the words, and that without any palpable violence, in Cranmer's and other versions. 'Which thynges outwardly have the symilytude of wysdom by superstycyon and humblenes, and by hurtyng of the body, and *in that they do the fleshe no worshippe unto the nede thereof*' (Tyndale, Cranmer). But they preferred to take refuge, with Wiclif and Jerome, in a fac-simile—somewhat of a Chinese one—of the original; and, perhaps, as compared with the Genevan version, we have fared none the worse for their scrupulousness. In that version we are presented with the following somewhat free, and about as correct as elegant, translation: 'Which things have a show of wisdom, &c., yet are of no value, *but appertain to those things wherewith the flesh is crammed*.' We hardly know whether we ought to place in the same category a passage, certainly very oddly translated, in 2 Cor. ix. 13: 'Whiles by the experiment of this ministration they glorify God, for your professed subjection unto the Gospel of Christ.' May not these remarks be applied, with no less truth, to the authorized version of many of the more difficult parts of the Old Testament?—For instance, Isaiah xxx. 32: 'And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking shall he fight with it.' And from the Minor Prophets such passages might be multiplied without number.

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SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 8—yly 555 Broadway, near Prince